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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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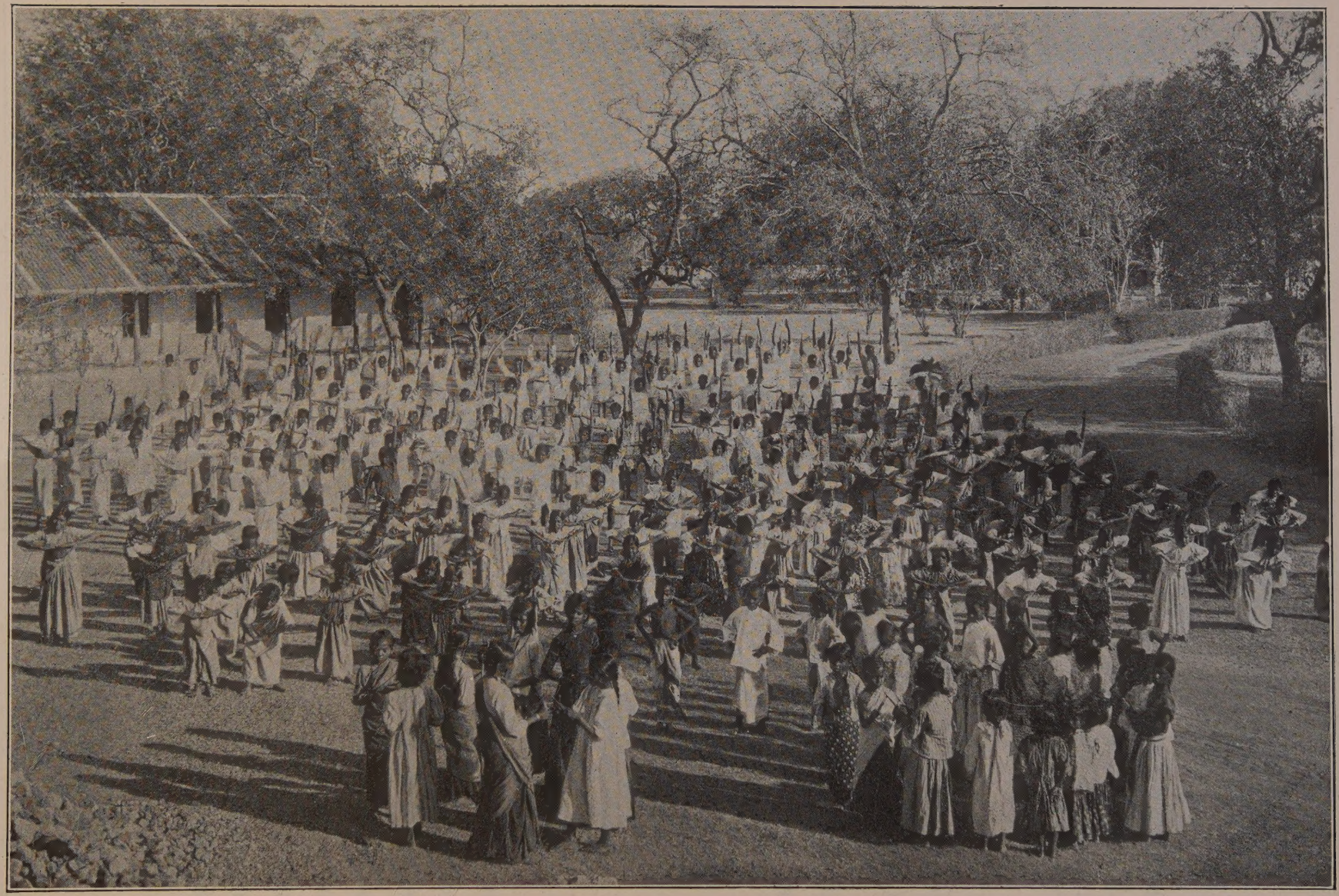

STUDENT BODY AT THE TIRUMANGALAM BOARDING SCHOOL

One-third of the students are from the Robber castes. School building at the left. *See article by Mr. Dudley, page 279*

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WHICH SHALL IT BE?

BY ALDEN CLARK

Our readers always welcome an article from this particular "pathfinder" of the Marathi Mission. Mr. Clark returns in June to his field with funds enough and friends enough to make successful the launching of his Community House project in Bombay.

"ON what social groups in India should our immediate emphasis be placed?"

In the first place, should our main emphasis be on the present Christian community? There are today in India some five million Christians, about five-sixths of them coming from out-caste origin. Many of these are densely ignorant and are still living in a pitiful state of social and economic dependence. Multitudes have recently come into the church through mass movements. Often they know little of the true meaning of their Christian profession. They need and crave our help in their upward struggle.

The educated leaders of the church are passing through a critical transition stage. What shall be their relation to Indian patriotic movements? How shall they make their Christianity truly Indian? What shall be the new relationship between Western missions and the Indian church? These are some of the difficult questions that demand to be solved, with our coöperation.

For two other strong reasons many regard work in and through the Christian community as the most vitally important present task of missions. The church is open to the missionary as no other group is. There is no shut door of prejudice to be opened in approaching the Christian community. Already we are on terms of intimacy with our Indian fellow Christians. Furthermore, the Christian community is the tangible demonstration of what Christianity can do for India. Non-Christians naturally look to the church to see what Christianity means. The church must be strong, or those outside will not be attracted into it.

Should we not, therefore, place our immediate and chief emphasis on coöperative work in and through the Indian church?

Should we not, on the other hand, place it on work for the educated classes? You have heard the remarkable movement which has been taking place among the educated classes of India—so remarkable that the Bishop of Madras referred to it as a "mass movement of mind." When I returned to India two years ago, after an absence of five years in America, the most notable difference which I saw was this very thing. I found that the educated classes knew far more about Jesus Christ than they had ever known before, and that they felt to a remarkable degree the appeal of his teaching and of his sacrificial living. Probably we all know that a large part of this new point of view is due to the experience and teaching of Mahatma Gandhi, who freely acknowledges that he gained a large part of the inspiration for his own life and teaching from Jesus Christ.

Is there not, then, a primary obligation upon us to make the most of this great movement? As some outstanding general missionary moves about from place to place, everywhere arousing deep, sympathetic interest among the educated leaders, is it not a necessary part of mission strategy that we have local missionaries, who can follow up his efforts and enter upon the opportunity created by the present attitude to Christ of India's educated leaders?

We have heard a good deal of the contribution which the Oriental peoples may make to our interpretation of Christianity. So far as India is concerned, it is her educated and cultured classes to whom we must look for this contribution. They are the only ones who have inherited the mighty culture of India's past, and who can, therefore, fuse the new Christian attitude toward life with the old aspirations of the land. India has always turned to her cultured and educated classes for leadership. What it would mean to the Christian church if they were won in considerable numbers, it kindles the imagination to contemplate. Is this not, then, the focal point of mission strategy? Should we not increasingly center our Christian efforts on the cultured and educated classes?

Yet there comes to our mind remembrance of the historic method of Christianity which has, in general, sought out the humble and the meek and the lowly, and has spread from them into the upper

reaches of society. Are our eyes dazzled by the possibilities of the educated classes, so that perhaps we may neglect that great movement of the out-castes toward Christianity which we know as *the* mass movement? This movement has been breaking out here and there all over India. One can never tell where next the new spirit will come to the people, and they will come to us by the thousands and tens of thousands. It is a notorious fact that the mission forces have been inadequate to cope with some of these great movements of the out-castes toward Christianity. Where missions have had to turn them back, sometimes they have gone away so deeply disappointed that the warmth of their interest has cooled and they have become no longer approachable.

Is it not the part of Christian strategy, therefore, to enter with full force these great doors now open to us? Certainly there is no more Christ-like service that we can render than thus to minister to those human beings who form perhaps the most pitiable classes in all the world, held down by the steel bonds of custom lest they grow into the stature of men.

Moreover, there is no question of the potency of the appeal of such work as this to the best spirits of India. We are silently preaching the Gospel of human brotherhood to India's upper classes even while our attention is focused upon the out-castes. As mission strategists, can we tolerate anything but a strong forward movement in this unique ministry to India's masses who are moving toward the light?

Yet we must pause before we answer that question in the affirmative. Have we thought of the great middle classes of India, who constitute the bulk of her people; her sturdy farmers and mechanics. Whereas the educated leaders at the top furnish some 6 per cent of her people, and the out-castes at the bottom perhaps 18 per cent, the remaining three-fourths are of these middle classes. Probably most of us have heard of the non-Brahmin movement among them. In Western India we see them revolting against the control of the Brahmin over their social life, their educational life, their political life. They are making use of their new power of the ballot to press forward their own representatives. Where Mr. Montague, the brilliant recent Secretary of State for India, spoke of them as living in "bovine contentment," we must now realize that many of them are alert, discontented, forward-looking. There are districts in which they look toward Christianity as the solution of their problem. Almost everywhere they regard the missionaries as their best friends.

India can never become Christian until these middle classes are touched and reached. Is it not of vital importance that we use to the full this present movement among them, sending new workers into the districts where they have shown greatest friendliness and working and praying for the break toward Christianity which may spread beyond all calculations?

One more question we must ask ourselves. It is in regard to a class in India's population for which Western civilization is primarily responsible. It is a class which is growing very rapidly in numbers. The new conditions into which they are coming not only break down many of the old barriers of caste and class, but open their minds to new influences. I refer to the masses who are flocking from the villages into the new industrial centers of India to face in a most acute form the modern industrial problem. Indian civilization is primarily a village civilization. Her moral sanctions, her social usages, her religious ideas, have centered around the village. Now they are leaving all these things behind them and, driven by stern necessity, they are coming to the great cities for work. There they find housing conditions that are indescribably bad and they live huddled together in slums—the flotsam and jetsam of society, without organizing principle or healthy, normal enjoyment. What wonder that thousands of our Christians lose health and morale alike in the new life of the great metropolis? Bombay's statistics have shown that 60 per cent of the children die before they are one year old; and we know that a ghastly proportion of their fathers and mothers go back to their villages only to die there of tuberculosis and other diseases contracted in the life of the great city. Here is a great new problem which insistently calls upon us for solution. Many of the people are our own Christians. All are remarkably open to approach. Is not this the most urgent point of present development in our work in India?

Not only does this work minister to the industrial classes, but it gives us a unique opportunity for cordial coöperation with the best of our non-Christian fellow-citizens. Here, too, we can preach a living Gospel, and one which must needs bear fruit in a new appreciation of the meaning of Christianity by the best of India's leaders. We can stimulate them to coöperation with us in new efforts for their fellow-countrymen and in a practical discipleship to our Master.

Is not work for India's great, needy city populations the appeal of the hour? Can we do otherwise than respond to this appeal with a generous outpouring of men and money?

So I come back to the question with which we started, and leave it with you unanswered. The Christian community, in its growth and adjustment; the educated leaders, in their openness and promise; the appealing masses; the aroused and promising middle classes; the new and needy city and industrial classes: which shall we stress today? Is there any one among us who can presume to say that we should not stress work for each of these classes? Is this not a case where we must rise to the great challenge of a mighty, fivefold appeal? Must we not rise in the faith and strength of a divine commission and face the entire superhuman task of the present day?

THE WORLD WINDOW

By C. H. P.

Missionary Work the Chief Need in South America

The Christian Work Congress, called by the Mission Boards of North America having work in South America, at Montevideo, Uruguay, closed its sessions on April 8. Twelve reports of findings, dealing with evangelization, education, literature, medicine and health, the relations of the church to the community, religious education, the relations between national and foreign workers, social movements, and kindred topics, were approved after painstaking discussion covering many days. The time has come, says one of the recommendations, for the evangelical forces of South America to undertake a continent-wide campaign, which should be done by a committee selected from the different existing regional committees, headed by Dr. Erasmo Braga, president of the Congress. Much emphasis is placed on materialism in South America. It is said that erroneous conceptions prevail there as to the true nature of religion, and a call is made for a new presentation of the spirit of Christ. Christian workers are advised to study the national problems and aspirations and to familiarize themselves with Roman Catholicism and South American history, literature, and sociology.

Avoiding the Rocks

It is noteworthy that the South American Congress steered clear of political questions, especially in regard to "American imperialism" and the economic exploitation of South American states. One main proposal is for a united attempt to reach with school and hospital and church the millions of Indians in the interior. Another is for the organization of an International School of Theology and Social Science, to be located in Montevideo, serving all the republics and practically all the denominations. Already the Methodist, Presbyterian, and Disciples churches have plans under way for such an institution. Its theological department is to be open only to graduates of colleges or other seminaries. It will be made the center for the training of a national Christian ministry for all South America. For the Indian tribes, it is planned to establish in strategic locations central mission groups, consisting of educational, medical, and evangelistic units, the members of these groups to train Indians, who can then be sent out for the establishment of other similar centers in unreached communities. There are between five and ten million Indians in South America who have never been reached by the Gospel or by modern civilization.

No Political or Theological Propaganda

The Montevideo Congress took the position that the evangelical churches in South America are not a "tool of imperialistic politicians," nor are they for the purpose of propagating peculiar theological beliefs or imposing special ecclesiastical forms. "It is difficult," says one report, "for the popular mind in South America to appreciate the fact that men belonging to powerful sister nations can work in other countries without being inspired by selfish or national interests." Service rendered for the pure love of God, of truth, and of human beings, is difficult to grasp. For that reason, it is urged, the evangelical missionary should avoid all entangling associations with commercial or political interests, in order that he may stand forth in the full light of day as God's representative and no other's.

One proposal at Montevideo looks to the creation of groups of religious fraternities, less restricted than churches, permitting the admission of such Roman Catholics as may wish to deepen their religious life among like-minded people, yet in a form not incompatible with their own church loyalty. The Society of Friends, or the Quakers, may serve as a model for these comprehensive Christian groups.

Votes for Men in Japan

By a large majority the lower house of the Japanese Parliament passed the much-discussed and long-delayed new manhood suffrage act. Since the House of Peers has now concurred in that action, the measure is bound to receive the approval of the Emperor and become effective in the near future. This new legislation fixes the voting age at twenty-five and abolishes the property holding qualifications. The electorate will be increased under this measure by about ten millions. An interesting fact is that the bill contains no literacy test for voters, the reason being that there is supposed to be no illiteracy in Japan.

Nordic Superiority Gets a Jolt

We know of an American who returned recently from the Hawaiian Islands with his "hunch" as to the superiority of his race in a battered condition. He spent several years in the Islands and sent his children to a school where they came into competition with Orientals and children of mixed bloods. His observation was that the non-Nordic youngsters kept the Americans "humping." In a school of 600 students, with the Oriental enrollment restricted to 10 per cent, it was quite the usual thing to see the places of leadership, the honors, and prizes going

in numbers out of all proportion to children of Chinese and Japanese parentage, or of the mixed parentage of Island natives and Orientals. Residence in Hawaii, this man concludes, is an education in international-mindedness, inducing respect for the peoples of other races and colors.

Russian Baptists

The April number of *Missions* says that one Sunday morning last November about thirty Russians of both sexes and all ages came to the Baptist Temple in Tokyo. Pointing to the building and then to themselves, they said "Baptist." Entering the audience room, they joined so heartily in the singing that the pastor motioned for them to sing a hymn in their own language, which they did. Gradually means of communication were found, one of their women knowing a few English words, and a member of the church a little Russian. It was learned that they were Baptist believers fleeing from Bolshevik persecution. They had left their country with the plan of going to Mexico, where there is a colony of Russian Baptists, but had been stranded in Tokyo. It was soon learned that fifty-three of these people were living in the city. Not only was needed relief furnished for them, but arrangements were made by which, in December, they were sent to San Francisco, thence to be transshiped to Mexico. Hardly had they gone when another similar group appeared. It is said that there are fifteen hundred Russian Baptists among the refugees now in Harbin.

What About General Feng?

Ever since the coup of last October, which placed General Feng in control of Peking and a large section of North China, this doughty Christian leader has been under a fire of criticism by the Chinese and American press on the ground of a most un-Christian and contemptible desertion of his chief, Gen. Wu Pei-Fu. Certain reporters and editors have given the impression of gloating over what they consider to be the downfall of a Chinese Christian leader. The animus of these attacks arouses one's suspicion as to their reliability. As for ourselves, we decided to stand by General Feng. The antecedent probabilities were all in his favor, especially his long and consistent record as a sincere, humble, and passionately loyal follower of Jesus Christ. As we understand it, his coup was based on two objectives: the stopping of the fighting between the leading factions of China's divided hosts, and the securing of a conference in which Chinese governmental problems might be discussed and composed. Surely a desirable result. He succeeded in stopping the fighting, and a successful conference may yet be held. The situation is too involved to express any judgment as to ultimate outcomes. In the meantime, General Feng refused political office and sought to resign from the army, proposing to make a visit to America. Being dissuaded from this course, during the winter he has been directing his energies to a peaceful occupation of the region centering in Kalgan, where his troops are ministering to the people in many helpful ways. Now comes the intimation, from no less a source than Mr. Lenox Simpson, editor of the *Far Eastern Times*, Peking (better known under the *nom de plume* of Putnam Weale), to the effect that General Feng's coup saved China from an international situation which would have brought great disaster upon his country. Mr. Simpson states that the inside facts cannot be given out at the present time, but that when the full story is known, instead of deriding General Feng, the public will believe that he was actuated by high political motives, and that his decisive action of last autumn saved China from a humiliating and distressing situation. Mr. Simpson's opportunities for learning the facts and his reputation for reliability are such that we are inclined to trust his findings rather than the haphazard guesses of American editors and press agents.

Child Labor in China

In view of the publicity given recently to shocking conditions in the factories in Shanghai in respect to the employment of children, it is gratifying to find that the China Society of America, with headquarters in New York, is arranging for a careful inquiry as to this whole question. A meeting was to be held in Shanghai during April, attended by representatives of the New York organization, and the public is assured that there will be a thorough investigation as to the alleged evils. A report drawn up by a previous commission of inquiry states that in Shanghai the child begins to work in the mill or factory as soon as it is of any economic value to the employer. Many of the children are not more than six years old, and they work twelve hours a day in unsanitary conditions. It is stated that the average earnings of the children are twenty silver cents a day (ten cents in gold). There are 274 factories in the district, in which are employed 22,440 children under the age of twelve. Prominent Americans connected with the China Society are: W. Cameron Forbes, Gen. James G. Harbord, and R. Stuyvesant Pierrepont.

Schweitzer and the Leopard-Men

The famous Albert Schweitzer, philosopher, theologian, composer, organist, and medical missionary, not only keeps the world informed of his cogitations in the heart of the African jungle, but describes events of interest there. A secret society known as Leopard-Men, he informs us, has spread throughout the West Coast region, and serves to terrorize not only the native villagers, but missionaries as well. In his "News from Lambarene," he states that a Leopard-Man has recently committed a murder in the mission station itself. These uncanny men of the bush have the obsession that they are actually leopards and must engage in the killing of men. They go on all fours and imitate the leopard in

various ways. The brotherhood is recruited by means of magic, use being made of a concoction made of the blood and skulls of murdered men. The spell is said to be irresistible. From what we have observed and read of the power of the love potion among the Bantus in the African sub-continent, we can readily believe this to be the case. A curious aspect of the case is that when a Leopard-Man has killed his man, he must at once kill himself.

A Scavenger for Christ

A recent book entitled "Prisoners Released" describes Christian work among the Doms, the most despised caste in India. At the time of the World War a company was sent to France to serve as scavengers. The missionary, knowing the dangers to their faith to which they would be exposed, asked one of the theological students, an ex-Dom, if he would go with them. "When he inquired how this could be arranged, I told him there was but one way: *he would have to resume the sweeper's broom and do the work of a scavenger again.* At first he recoiled from the suggestion; but when I reminded him of the grace of our Lord Jesus Christ, who for our sakes became poor, stripping himself of his glory that he might serve others, he gladly consented to go. He gave up his theological studies and the work for which he was being prepared, and, *to help his weaker brethren, became a scavenger again for Jesus' sake.* In this humble and despised position he went to France, where he served his friends by writing their letters and by praying for them and by gathering them together for the singing of hymns, so that in their strange surroundings they might remain faithful to their new-found Saviour. A year later, in a London 'tube,' several people were speaking disparagingly of missionary work. An army officer, a major, interrupted them by saying: 'Excuse me; before the War I should have agreed with you. But out in France we had some fellows called Doms and they did us good service. I was told that in India they were a rotten lot—criminals, thieves, and the worst men in North India; but a man—a Wesleyan from Benares—had got hold of them and made Christians of them, and satisfactory Christians they proved. *I am bound to stand up for missionary work after what I saw in France.*'"

Work for Lepers

The census of 1921 reported 97,766 lepers in India; but, since the presence of the disease is often concealed, the real number is probably much greater. The Mission to Lepers maintains fifty-one asylums and homes for untainted children. In these, according to the last annual report, were 5,500 lepers and 621 untainted children. Most of the former are in such advanced stages of the disease that, though the lepra bacilli should be destroyed, these crippled and woefully disfigured persons cannot be restored to fullness of health. In increasing numbers patients in the earlier stages of leprosy are seeking admission to the asylums, and to these hope of cure may be given.

Progress for Moslem Women

Women students have now gained an entrance on the same footing as men to the University of Stamboul. Only seventeen years ago unveiled faces were first seen in Constantinople.

Recently Moslem women with uncovered faces marched the streets of Cairo four abreast, demanding equal rights with men. A law has been passed in Egypt making it illegal for boys under eighteen and girls under sixteen to contract marriages.

A group of five hundred women petitioned the National Assembly at Angora to revise the existing divorce laws and to abolish polygamy. The Turkish Parliamentary Commission has since recommended prohibition of polygamy and has granted Turkish women the right of divorce.

In the larger cities of Persia girls' schools have been opened, attempts have been made to publish papers for women, and societies working for the emancipation of women have from time to time been formed.

An amendment of the constitution was under consideration at a meeting of the Persian Congress for the benefit of women, and forty women attended. As they entered the council chamber they suddenly drew revolvers from the folds of their robes and, pointing them at the men assembled, announced: "We are here to see that you, our husbands and sons, vote right. Now, if you do not, you will not return home."

Briefs

India has the largest cotton mill in the world today, equipped with the most modern machinery.

The Maharajah of Nepal, an independent state in north India, has issued a decree for the abolition of slavery in his country. There are 51,419 slaves in Nepal. The Maharajah proposes a policy of compensation to slave-owners and temporary apprenticeship of freemen to their former owners as a means of making the transition period easy.

The shortest personal name in the world belongs to Mr. I, a Chinese student in the Johns Hopkins Medical School. The single letter used in writing or printing it requires less ink than any other of our alphabet.

PUTTING BULGARIA ON THE MAP

By EDWARD B. HASKELL

Dr. Haskell was born in Bulgaria of missionary parentage, and has been a missionary of the Board there since 1891. He rightly intimates that it is time for us to know his—and our—Bulgaria.

"ONCE upon a time," when on furlough in the United States, the writer met a lady who said: "I had a classmate named M. at C. F., Iowa, who married a man named H. and went out as a missionary to Persia. Do you happen to know anything about her?"

I replied, "A lady from C. F., Iowa, whose maiden name was M. married myself, whose name is H., and went with me to *Bulgaria,* not Persia."

"O, well," said she, "I knew it was Persia or Bulgaria or some place there in the Near East!"

Evidently the good lady did not realize that Sofia, the capital of Bulgaria, is slightly farther, as the crow flies, from Teheran, the capital of Persia, than it is from Liverpool; and that one could travel from Sofia to San Francisco far more easily, and in ten days' less time, than to Teheran (except by airplane). Her mental picture of the Near East doubtless much resembled her mental picture of the New England states.

Of course no regular subscriber to the *Missionary Herald* could make such a mistake, but in case a subscriber should wish to show this article to some friend who is not a regular reader, let us "put Bulgaria on the map."

Everybody knows that Constantinople is down in the extreme southeast corner of Europe, and that north of it is the Black Sea. Well, the same Sea forms the eastern boundary of Bulgaria, beginning (at present) about eighty miles northwest of Constantinople.

When I was a boy my sister was allowed to play the "Beautiful Blue Danube Waltz" on our cabinet organ. The "beautiful blue Danube" still waltzes

A Village Street in Bulgaria

A typical scene, with the locust trees in blossom, the mountains in the background, and the characteristic peasant costumes

along most of Bulgaria's northern boundary. As for the southern and western boundaries, they skip around so after the not infrequent wars of this neighborhood that it's hard to locate them at any particular time. Just now, generally speaking, Greece has got around to the south of Bulgaria, while Jugo-Slavia is on her west.

Having in mind the possible "Persia-or-Bulgaria-or-some-place-in-the-Near-East" type of reader, let us add a few more elementary items of information about Bulgaria. Her territory (39,650 square miles) is about 1,100 square miles fewer than Ohio's, and her population (4,934,000) about 825,000 fewer. Of course the great bulk of her people are Slavs (pronounced "Slahvs," as in "ah," not "Slaves"), and members of "The Holy Orthodox Catholic and Apostolic Eastern Church." There are something like 900,000 Mohammedans among the population, of whom perhaps 750,000 are Turks and Tatars, 120,000 Gypsies, and 30,000 descendants of Bulgarian converts to Islam. There probably are between 50,000 and 100,000 Jews in the country, and approximately 100,000 each of Greeks and "Vlachs." There are many thousands of Armenian and Russian refugees in evidence.

THE REAL BULGARIANS

Looking up and not down, forward and not back—who will lend a hand?

In 1857 the American Methodists began a mission north of the Balkan Mountains, and in 1858 the American Board began one south of them. Much later some Russian Baptists settled in the country and began a propaganda among Orthodox and Protestant Bulgarians. Their work is now assisted by a German Baptist Society in the United States. Their tendency of late is to more fraternal relations with other Evangelical Christians.

But Bulgarians are very hospitable to new ideas and almost every variety of them which mankind produces is found here. Tolstoy has some thousands of Bulgarian disciples who are vigorous opponents of militarism and of meat-eating. There is also a movement called "Occultism," which reminds one of Christian Science in its teaching and methods, and claims somewhere between 15,000 and 40,000 adherents. It is led by a Bulgarian wizard named Dunoff, who spent some time in America and returned as a professor of phrenology. After making a living for a time by tabulating people's bumps, he devised his system of "Occultism," which contemplates only seventeen reincarnations instead of the eight millions of Hinduism. And in Dunoff's system it is said that each reincarnation is an upward step, with no danger of a man reappearing in the form of a rat or a maggot. It must be comfortable to think that you are being pushed along towards perfection with or without your own coöperation. The chief objection to the system is one which has been made to Islam: "What is true in it isn't new, and what is new isn't true."

The American Board's Mission, which now tries

A HOME IN A COUNTRY VILLAGE, BULGARIA

BANSKO, IN MACEDONIA

A typical small city, with its wooden buildings, many trees, and beautiful mountain peaks on the horizon

to bring to Bulgaria "the truth as it is in Christ Jesus," was begun as the "European Turkey Mission," and its field at one time extended from Adrianople, on the east, to the Adriatic, on the west, and from Nish, on the north, to Salonica, on the south. In 1922 Salonica field was separated and added to another mission of the Board with more Greek elements and affinities. We, who at one time had oversight of about 25 Bulgarian outstations in Macedonia, now confine ourselves to the 46 in Bulgaria, including 17 organized churches, 1,150 communicants, and 3,334 adherents. Philippopolis Station cares for the evangelistic work, while we in Samokov are trying to bring Christ to the nation through the Girls' and Boys' Boarding Schools, with their nearly 300 pupils. In Sofia the model kindergarten and the English primary school are moulding the children, while the semi-weekly *Zornitza* carries a message of social, political, and personal righteousness to nearly 5,000 adult subscribers.

It is hoped that by this summer the new "Community Hearth," the laying of whose cornerstone was described in the January issue of the *Herald*, may begin to exercise its beneficent influence on the social life of the capital, and thence on the nation.

For the present we must content ourselves with the few facts above set forth about "some place in the Near East" called Bulgaria.

A PROSPECTIVE LEADER

DR. RUTH PARMELEE AT WORK

American Women's Hospital, Salonica, Greece

BEING DECORATED BY THE GOVERNOR GENERAL OF MACEDONIA

MISS HALL INSTRUCTING THE PUPIL NURSES

SISTER SARA AND A "MILK WAGON" LOAD OF THE HUNDREDS OF NEW BABIES

SISTER NATALIE (RUSSIAN) AND SOME NEW BABIES

DR. PARMELEE REJOICING WITH THE YOUNG MOTHER

REMAKING LIVES IN ATHENS

By MYRTLE SHANE (B.)

"We must hand it to Greece," says President White of Anatolia College, "for the way she has received, sheltered, helped, and is assimilating the 1,250,000 refugees from Turkey." Miss Shane, a representative of the Woman's Board of Missions in Athens, has also the highest praise for the Greek Government for the way it has faced an almost impossible situation. Miss Shane's work—social and educational—puts her in touch with the homes, with the old folks, the workers, and the children of the three refugee villages outside Athens, as well as with the refugee camps in the city itself.

The expression "absolute destitution" means quite a different thing to us in America, from what it does to a family which has been robbed, burned out, driven for months, and sometimes even for years, away from all the life that had been built up around it. Miss Shane makes us see how such people are facing the future in Greece.

THE refugees are emerging from their struggle for material existence with a fresh and keen desire for a larger life. Hardship they can bear. Hard labor wins only a meager existence; but there is freedom and safety, and this means much. Many are still destitute, or nearly so. Looking into the little mud-brick huts, where one room often houses a family of six or more, and seeing the utter lack of comforts, one might say, "This is not living." But it is, and there is joy in it. Little by little a second room is being added, here and there glass windows, a curtain, a table or chair, another blanket, perhaps a picture, even. This is life and it has its interests. But beyond this?

MYRTLE SHANE

These steady, thrifty Anatolian Greeks and Armenians are facing a situation which threatens them with a hunger and starvation as real as the one from which they have just escaped. Mothers, during their spare moments, fathers, at the end of the day's work, young people, when their tasks are finished, how are they to spend their time? In looking back over the past, with its dangers, sufferings, and poverty? They are not doing so. Their faces are set forward, full of hope.

What is there for them? No magazines, no papers, no books, no social centers, one might say no schools, so few are they in the face of the great need. We have given out Bibles and religious tracts in Greek and Armenian. One of our workers was approached last week by an Armenian lawyer, a man of learning and high standing in his own community while in Turkey. He had his Bible with him. He said:—

"Since coming here I have read this three times from cover to cover. Can you not give me some other reading material?"

The people are making a brave effort to supply, for themselves, some of these interests. There are various organizations which are trying to meet the need—girls' clubs, boys' clubs, Christian Endeavor Societies, orchestras, and at least one dramatic club.

The Girls' Club of longest standing in one of our villages is made up of girls who work during the day. They have their weekly meetings late in the afternoon. Speakers are invited in, or the girls themselves spend the hour in discussion of some helpful subject. They are taking lessons, after work hours, from private teachers, in English, Armenian, and arithmetic. There are forty members. During the day they are employed in making lace.

SOMETHING GOOD ON TONIGHT

So say Socrates, Alexander, Haralambos, and Constantine

A Greek girl, a graduate of the American Collegiate Institute, in Smyrna, now working with the Y. W. C. A., became interested in the problem of providing educational advantages for refugee girls, Greek and Armenian. It resulted in the formation of a club of only a few members, gradually increasing in numbers, until now there are 500. At first there were obstacles to be met in the differences that arose between the Greek and Armenian girls, and between the refugee and local Greek

girls, who were later admitted. All of these difficulties have been surmounted. There are night classes with courses in bookkeeping and stenography, in addition to the common branches. Women who have become interested in the movement are giving their services free as teachers. In connection with the club a lunch room has been established, in which girls receive a good meal at a very low rate. Some of the younger teachers in our village schools are attending the night classes, and thus adding to their own future usefulness. This movement, though specially encouraged by the Y. W. C. A., is self-started, and self-supporting as far as any other outside organization is concerned.

SCHOOL-TENTS IN REFUGEE CAMP

A night school has been opened in one of our villages under the auspices of Christian Endeavor. It has an enrollment of thirty-five, it is superintended by the principal of the day school, and members of Christian Endeavor are teaching without pay. The Christian Endeavor itself has a membership of eighty-eight members and is non-sectarian—a great step in the right direction. Its regular weekly meeting on Thursday has developed into a general meeting of all the young people of the village. Speakers are invited in, musical programs and other entertainments are provided. But the resources for instruction and entertainment are meager compared with the need. Such general meetings could become a splendid means of educating the people and elevating standards.

We have opened a school for bootblacks in one of our refugee camps, with an enrollment of ninety, all under fifteen years of age. It is an inspiration to see their eager, happy faces. Some, eager to earn a few extra drachmas, continue work until too late to get their evening meal before coming to the class; others study till twelve o'clock at night to prepare their lessons. Full of ingenuity, resourcefulness, ambition, enthusiasm, and self-reliance, they make good material for the shaping of future leaders. There is equal need in other camps.

SOME OF THE 250 PUPILS WAITING THEIR TURN TO RECITE

The schoolroom holds only fifty. Work on a hoped-for new building had to be abandoned for lack of funds. This is in our mission day school work in Athens.

Some cheap coffee houses, gambling places, moving-picture houses, are starting up. Human energy must have its outlet. These will have their harmful influence, but they cannot and will not satisfy these people—a people longing for a wide outlook and larger interests. The soul must be fed.

The refugees are facing a situation that amounts to spiritual starvation. Can we help them? Yes. Schools, churches, literature, social centers with their playground equipment, gymnasium, stereopticon views, phonographs, cinemas of the right kind are among the needs.

Pictures, both for homes and schools, would have a satisfying and elevating influence. This latter may seem comparatively insignificant; but one who has studied the situation at close hand can appreciate the value of the least thing that would tend to satisfy the yearning in the hearts of these people for a larger and better life.

America has given freely to alleviate the physical suffering of these people. To provide for their material need America has not stinted. Here is a greater need and a greater opportunity to serve, to help them to live life something as we know it in America, full of inspiration and meaning and large possibilities, as God would have it.

ATHENS IN WINTER

This is an unusual view of the capital of Greece; also of the Acropolis and the Parthenon

OUT OF THE PIT

By RAYMOND A. DUDLEY

The work among the Kallars of Tirumangalam, South India, is too well known by our readers to require description here. This story by Mr. Dudley reveals the typical "result" of the impact of Christian missions upon a rather wild element in South India's society. Mr. Dudley was placed in charge of this work in 1920. He coöperates with the Government.

THE other evening as darkness was falling I received a telegram from our pastor out in the Kallar country, which read: "Serious accident in our well, come at once." In two hours I drove into his yard, with two helpers, in our Ford. A huge crowd surrounded the well and the scene was illuminated by a big gas light.

Beside a Village Well in South India

At this well the bullock is used to draw up the big leather bucket of water for use by the farmer. And sometimes the water has such drawing power that the driver of the bullock falls into the well.

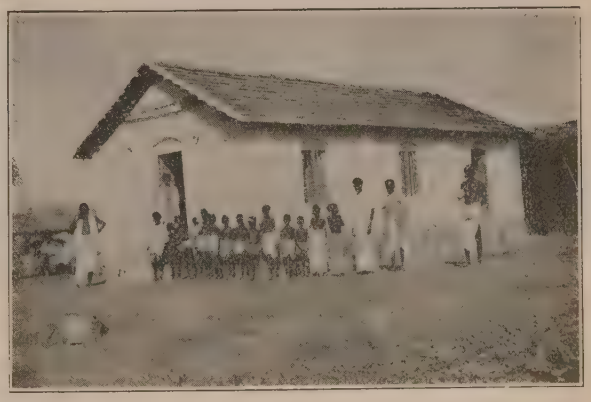
All day long David, a convert of six years from the Kallar caste, with a Kallar helper, had worked at the bottom of an eighteen-foot well, which was lined with cylindrical tiles. At 5.00 P.M. the tiles gave way and the well caved in completely, with eight feet of earth on top of their heads. A huge crowd assembled. Spades were brought, and men worked desperately, moving in two hours earth that it had taken days to move when the well was dug. An older brother of the buried Kallar working at the bottom of the excavation came upon David first, and he was alive. As the man leaned down to speak to his brother the crowd surged in, starting a slide which buried him and a fourth man.

Again a few bold spirits overcame their fear and renewed the work. The two men last buried were soon taken out alive; and once more David and his Kallar helper were sighted.

At this stage I arrived. I found the local government officer in charge. The pastor was in his house suffering what he afterward told me was a hell which needed no fire to make it worse. Lest a further catastrophe occur, I ran the car to a nearby town and got the police inspector to control the crowd. By ten in the evening the last man came out of the bottom of that well, and once his legs were free, he came out almost without aid.

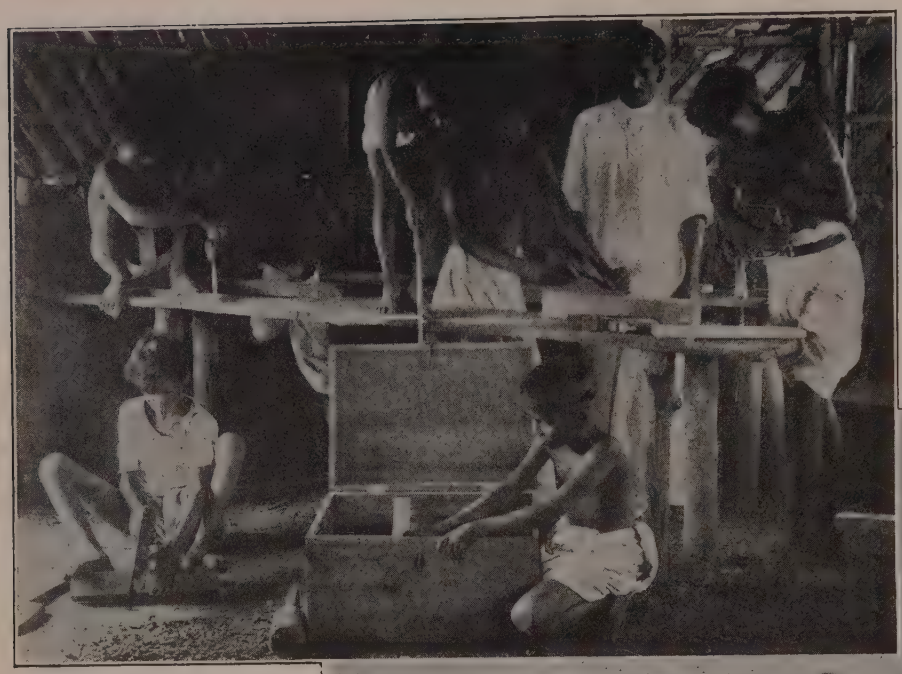
Let David tell what went on inside the well: "I saw the earth was caving in but did not have time to escape. The tiles fell on our heads, leaving a little air space. We screamed in terror, then the Psalm came to my mind, 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.' And a calm came over me and I prayed and asked my Hindu friend to pray. He repeated the words after me. I asked him if he would give himself to Christ if he were saved and he gladly consented. We talked about our pastor and how the people would blame and curse him. At last, hands on our heads, a breath of fresh air and a sight of the stars above! And then we were buried the second time. Now we did lose hope, but my friend renewed his promise to become a Christian. Once again we felt hands on our heads and finally we got out."

I sat in the pastor's house beside David's bed when the rescued Kallar was brought in. David greeted him and made him acknowledge his pledge to become a Christian. The following Sunday the Kallar was baptized with the name, Moses; David's wife also was baptized, and two other men. I learned



In the Robber Caste Country

Church and school are both housed in this building



KALLAR BOYS AT CARPENTRY

KALLAR GIRLS BASKET MAKING AND SEWING AT TIRUMANGALAM

The teacher is a third-generation Christian, her grandfather being a convert from the Kallar community. Government loans the sewing machine. These wild little girls learn to make their own clothes and to turn their ingenuity and activity into all sorts of useful channels.

that at the very time the well caved in, our Bible-woman was trying to bring David's wife to Christ.

Two days later I visited the town, gathered the new Christians, and asked the Medical Evangelist to pray. Before he could begin, David started a beautiful strong prayer for his new brother in Christ. A few days later some of these men went out with me in the evening to show pictures to the Hindus with the magic lantern. On the way back they sang Christian songs, and planned for going out as a singing band in the surrounding villages.

For miles around every one has talked of the marvelous deliverance of those men. "God is great," as great as in the time of Elijah or Paul.

(See opposite page for faces of the Tirumangalam Station staff and frontispiece for picture of the Boarding School on the playground)

I WOULD HAVE PERISHED IN MY MISERY

By ALMA JOHANNSON

Miss Johannson, representing the Swedish Missionary Society, works in close coöperation with the American Board Mission at Salonica.

"IF Thy word had not comforted me I would have perished in my misery." These words stand as the confession of many a life among our poor refugees. They do not speak of great victories, but of grace received to endure in the midst of great weakness. And it requires much grace to keep on through so many years without any hope of seeing a way out of these distresses.

To go into the dark, smoke-filled barracks and tents and see all these poor people—often hungry, sick, naked—it is almost more than one can stand. And in such cases it is of little use just to tell them to trust in God. They need help to do so. And blessed be every friend in our homelands who has sent a gift of love whereby we have been able to give both material and spiritual help.

Here is a woman, helpless, apathetic, with her five children round her in a tiny space. Two coverlets, a water pot, and cup is *all* they own. I give her three cans of condensed milk and something besides. How her face and manner change when she realizes that some one *cares* for her! And after we pray together a little hope comes to her once more.

How thankful the mothers are when I tell them they can take their poor children to the hospital! And I find a mother, herself lying as if dead on the wet ground in a dark corner, her two little boys lying on *her*, sleeping. I can take her to the hospital, too.

Oh, it bows me before the Lord in thankfulness—the being allowed to serve his sick and weary "little ones."

STAFF OF THE MISSION STATION AT TIRUMANGALAM, SOUTH INDIA

From this station much of the mission Kallar work is carried on. The Indians in the group, all Christians, came originally from eight or nine castes, high and low. Back row, left to right: writer or clerk; teacher and scoutmaster; carpentry instructor; weaving instructor; teacher; drawing and drill master; teacher in day school for girls. Second row: teachers, matron, etc., in boarding school and day school for girls. Front row: Pastor; Mr. and Mrs. Dudley, missionaries; and three teachers in the Training School.

THE BEGGARS' COLONY OF NANKING

By FAITH WIGGIN

Miss Wiggin, with her mother, widow of the late Treasurer of the American Board, recently visited Japan and China. Since graduating from Mt. Holyoke, she has made Social Welfare Work her chief study.

ONE of the most prominent questions now being raised by educators in China is: "How can we enable our students to realize their community responsibility and to better the evil conditions that exist?" In a land where it is a perpetual struggle to make a living, it is no wonder that the majority of the people have no time or thought for others less fortunate than themselves. Beggars crowd the cities, preventable sickness is evident everywhere, poverty is prevalent, and the infant mortality rate is tremendous. In the midst of such conditions a few courageous souls are working to bring about a better state of affairs.

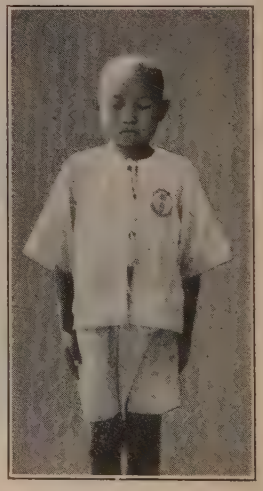
We were most happy to visit one of these pioneer social workers, Mr. Wu, who organized "The Beggars' Colony" near Nanking over a year ago—a unique institution of its kind. First he served us with tea in the reception room while he explained his work. The large number of beggars in Nanking, over 5,000, had always made such difficulty for the inhabitants, that Mr. Wu, who had been in the police force ten years, suggested to the Chief of Police that this institution be started. He was put in charge. Warnings were posted in the streets that all beggars found by the police one month after the appearance of the notices would be taken to the Colony. As a result all but five hundred disappeared, and this number was taken to the Colony. Of the five hundred there are left only one hundred and ninety. Mr. Wu said that he expects that all cities in the country will eventually adopt this means of doing away with begging. "Begging," he said, "is a bad thing for the character; if one can get money by begging, he will not work for money, and too many beggars are bad for the city morale." This institution aims to train the inmates to work so they will not need to beg. Of course there will be many too old or crippled to work, and these will remain in the home permanently. The others will be discharged as soon as they are competent. If an inmate wishes to leave, he must sign a paper promising not to beg again and to engage in useful occupation. He must have a guarantor from outside if possible, but if he knows no one outside, his headman in the Colony may promise to take the responsibility, a warning which seems to be sufficiently binding. The men are divided into groups of ten, each group with its headman, and one headman chosen by all the inmates. We saw this chief inmate—a short, dark coolie, with a large straw hat, a shabby khaki suit, and a wooden staff. He followed us proudly as we inspected the buildings.

FORMERLY THE BEGGAR KING

The men have fairly clean quarters, with the ordinary beds of matting. They take baths twice a week—a radical reform. They are trained in carpentry, weaving of matting, making nets, etc. Each worker is allowed three or four coppers a day, but only a part of this amount is given to him, the rest being saved for him to use at the time of his discharge.

Much of the financial responsibility rests on the shoulders of the enthusiastic superintendent, although a certain sum is allotted by the police department. Some is contributed by the Merchants' Guild and some by private gifts. Signs have been hung in temples exhorting worshipers to contribute a few coppers. Two hundred suits of winter clothing were collected by the chief of police for the inmates during the winter, and by cutting and making them over, all the people were provided for. Summer is a hard season to procure clothing, as contributors do not think of the need; however, the superintendent says, "It is injurious to the personality to go without clothes," and so he has arranged for the inmates to weave their own cloth and make light suits.

We saw the women's quarters and spoke to the head woman, who came out proudly, fingering her number. Even the babies had their numbers fastened with great safety pins to their clothing. Those of the women who were insane were kept in another part of the building. One elderly man, the former "King of the Beggars," was highly complimented when we asked to take his picture, and followed us about the grounds, telling the others about it and smiling broadly. There was one little boy of eleven, who bowed to us politely, with his hands tightly held against his sides. He was an orphan, whom the police found begging on the streets of Nan-



FORMERLY A BEGGAR

Now a daily attendant at the Government School, where he is making good.

king, picking food from piles of refuse and sleeping under bridges. He is now attending government day school and doing well. We saw three men sitting on straw, chained to pillars, inmates who had acted badly or criminals whom the police had sent to the home until "they should repent."

TEACHING TRADES AT THE BEGGARS' COLONY, NANKING

Mr. Wu believes that this Colony will always be necessary in order to prevent begging in the city, but that probably the number of inmates will not exceed one hundred in the future. Foundlings discovered by the police may be sent here, and also delinquent children.

At the time of our visit, while fifty foreigners had visited the Beggars' Colony, only two Chinese had had the interest to take the trip and find out what is being done. This illustrates the loneliness of social service work in the Orient. Surely we of the West can learn much from the ideals and courageous spirit of these pioneers of the East. They will examine and apply the theories and methods of Western social workers.

OUTSIDE THE DINING HALL OF THE BEGGARS' COLONY, NANKING

The majority of this group of the colony's members are permanently crippled

A BANKER FOR LITTLE BEGGAR BOYS

BY HORATIO B. NEWELL

It helps us once in a while to hear good things said of the Japanese, and to learn that there are Christian Japanese business men and that such love to act like Christians. Dr. Newell could tell other stories of this nature, from his observation of Japanese in Korea, as well as in Japan proper. Let us learn to expect good things of this noble race.

A GOOD deal of relief work has been carried on in Seoul for the past winter, and there was great need of it, there has been so much poverty here. One interesting little piece of such work done quite privately, never in the limelight, was by one of our near neighbors, a Japanese rice merchant. He is a Christian and of quite a philanthropic turn of mind. With the coming of winter he was much touched at the sight of the many little beggar boys on the streets in this vicinity who had no place to sleep in at night except dry-goods boxes, rubbish boxes, or doorways.

So he cleared out a large storeroom in his establishment, put in a stove, and let it be known that

any who were homeless might here find at least a warm place for the night. The little fellows began to come in, and soon the room was well filled every night.

He made friends with them, never scolded them for being beggars, got their confidence, offered to be their banker and care for their "earnings," and sent them out in the morning to beg. They would come at night and deposit their little sums—5 or 10 or 20 sen, the biggest deposit being one yen at one time.

He had a talk with them one day, and told them that, as between begging for a living and working for a living, he believed the latter was better, and if any of them thought so too and wanted to try it, he would find jobs for them. They consulted together and the majority decided to try working.

So in the morning some of them went to work and some to beg. The workers could always come home to a hot meal at night; the beggars could have the free use of the room but got no food. The workers became quite enthusiastic over their jobs and made a very happy company—so much so that the others at last came around and asked to be set to work. Every morning they got out early and cleaned the sidewalk in that section for about two blocks, then had breakfast, and went out to the job "Father" had found for them. One job that kept them busy a long time was cleaning windows for offices, stores, schools, street cars, etc.

Then he wanted to do something for their spiritual development, and started regular Sunday morning services for them. I got our Kai-shu Church interested in the project and brought a pastor to preach and teach them to sing. He had an interested audience of nearly seventy of those little ragamuffins, and they sure did *try* to sing! At the close of the first service he called on me for prayer. Of course I couldn't pray in Korean, English was out of the question, and probably they didn't understand Japanese, but I took chances on Japanese. And when I finished I got the surprise of my life—they gave me a round of applause! I asked "Father" Saito what he thought was the psychology of it, and he said it was probably the only way they knew to express a feeling of appreciation. But that is not a custom that is common in our churches here!

"PEACE ON EARTH" AT ADANA

By LILLIAN C. BRAUER (I.)

Miss Brauer arrived in Turkey November 13, 1920. After language study at Constantinople, she began her work at Adana, where she has been since September, 1921, under the auspices of the W. B. M. I. She is a native of Northfield, Minn., and a graduate of Carleton College. Her church membership is in the Congregational Church of that town. Another Carleton product in effective missionary service.

IT all began with the opening of the new playground last November; although, strictly speaking, that was not a beginning, but the goal of much effort and striving. At first sight there did not seem to be much connection between the narrow strip of courtyard behind the Mission House and the Christmas song of the Heavenly Host. But with missionaries all roads lead to Bethlehem; and Adana, in Turkey, is not so far from there, geographically. Emotionally, it has quite a distance to travel yet, as the sequel shows.

IN THE PLAYGROUND AT ADANA

The kindergarten children are having their turn in the foreground; at the end, the schoolgirls are having a "gym" lesson.

Picture a tall, stout fence, built to be proof against a good deal of battering. On one side of it are four rope swings, one see-saw, one slide, and a horizontal bar, edging a long, narrow court fitted up for basket ball and volley ball; also, an American missionary, the same who tells the tale. On the other side, several pairs of big dark eyes, dubious but wistful, gleaming in the heads of ragged little figures, and peering with terrified fascination through the open gate at the Beulah land behind the fence.

Finally one of these genuine "street Arabs" screwed his courage to the questioning point.

"How much does it cost a ride?"

When I answered, "It is free," there was a whoop of joy and the urchins made a bee line for the swings.

Before many days the new playground was entertaining nearly sixty children an afternoon, although it could not well contain more than forty. During its first three months it was frequented by 500 different children, all Turkish except thirty or forty, who are Arab, Armenian, and

Jewish. They came from a radius of a mile or more, because this is the only playground in Adana, with its population of at least 75,000.

Another day one of the boys asked me, "How much longer is this place going to be open?"

You see, during the two principal Turkish holidays, clumsy "cupboard" swings, Ferris wheels, and merry-go-rounds are put up for the amusement of the children, who are charged so much a ride. But at the end of the three days' festival they are taken down and put away, and it is good-by to play time until the second holiday of the Moslem year comes around. By that time the children have saved enough money to buy more joy rides. So when they found out that this was an all-the-year-round proposition, in addition to being free, they felt as an American small boy would feel if he were made a present of a free perpetual circus.

Before the children were fairly acquainted with their new playground, Christmas rolled around. I decided to give them another brand-new experience, for they knew nothing about Christmas celebrations. A nice pine tree was cut in the Taurus Mountains and set up in the mission. The Christmas decorations brought from America had to be spread out rather thinly over the big tree, but the gaps were filled in brightly with gaily-colored ornaments, such as are used here to trim the bride in a Turkish wedding. A Santa Claus was easily found among the missionaries.

The little girls were given their celebration first, with a chivalry which was not wholly voluntary on the part of the small Turks. But alas! when the tree had been lighted and Santa put in his masked and ruddy appearance, the girls fled pellmell from the room! Evidently they were none too sure of the saint's intentions toward youthful Moslems. They could not be tempted back into the place until Santa pulled off his mask, disclosing a familiar face, and lured them with oranges.

The boys proved bolder, and enjoyed the saint to the utmost. All went merrily until the tree was illuminated for the fourth time. Then some of the children—boys this time—thought some of the shining decorations too attractive to resist. So when my back was turned for a moment, a few of the boys appropriated some of the decorations.

Other boys disapproved of such actions and tried to recover the stolen property by "pitching into" the culprits, after the unrestrained fashion of small boys the world around. In less than a minute my Christmas party was transformed into a wild "free-for-all," accompanied by such intolerable language, that I drove the whole *mêlée* out onto the playground. You can imagine how much was left of the decorations!

Just as the gate was being closed two boys slid back in. When they discovered that they were locked in, one poor little fellow, who seemed used to bad treatment, became so frightened that he began to scream with terror and batter at the gate. While I was vainly trying to calm him and show him that he could get out more easily through a little door, the boys outside began a regular bombardment of the fence, hurling such big stones that I did not know at what moment the gate would give way. Finally I succeeded in getting the panic-stricken little prisoner out through the small door; and when he saw that I had only been trying to help him, he looked very sheepish. His companion had meanwhile escaped by climbing over the wall.

Next day imagine my surprise when a whole regiment of boys came asking whether I had poisoned the wall-climber or cut him into bits! They had not seen him come out of the playground. When they had heard the boy inside scream, they all thought that I had drawn a knife on him! Truly it was time some one brought them a message of peace on earth, good will toward small boys.

But peace was not yet. It was the girls' day to play, and so I refused to admit the deputation which came to inquire into the fate of their playmate. They did not see why girls should have any privileges, and before I could stop them they were inside, quite scaring the girls away. I tried to make them understand the error of their ways, and some of them began to see what I was trying to do. With their aid and with the help of a neighbor—there is always somebody to come to the rescue—the place was soon cleared, and then the stones began to fly once more. Worse yet, I found that the volley ball and indoor baseball which we had used for a whole month had been carried off.

There was only one thing to be done. I announced that the playground could not be opened until those balls came back. At this, some of the helpful boys constituted themselves detectives to find out the guilty ones. For a week the playground was desolate. On the eighth day the boys brought back a volley ball, and later the baseball was returned. I was glad to learn that the culprits were newcomers, who did not know the ways of the playground.

Now the playground is crowded once more, and a great difference may be observed in the actions of some of the wilder set. The boys have learned that an American keeps his word. They have found that if they want to enjoy the playground they must not fight, steal, or use bad language, but must be obedient, clean in speech and in body, considerate of others, fair, and honest. To their surprise, they have found that all these things can be done. Dealing with street children and with boys who have never known any discipline brings about many problems, but time, patience, and friendliness have so far solved all of them. How I wish there were a playground in every district of Adana! But as it is, we will have to count on this one to spread the leaven of peace and good will.

GLORY KINDERGARTEN RECORDS HISTORY

The model kindergarten shows that after the Great Earthquake the Japan Government sent (Right) *soldiers into Tokyo and Yokohama to clear out the débris.*

Left: Government sent sailors to load supplies upon ships and to remove refugees. Note the appropriate flags for the different branches of Service, as well as the proper uniforms—caps, etc.

TRAINS WERE SENT TO REMOVE REFUGEES AND PASSENGERS WERE GIVEN LUNCH AT A STATION

MOTHERS AND TEACHERS MADE GARMENTS OF CLOTH BOUGHT WITH THE CHILDREN'S MONEY

THE FINISHED GARMENTS READY FOR RELIEF WORK

THE WALL DECORATIONS AT THANKSGIVING TIME

Motto: Bear ye one another's burdens and so fulfill the law of Christ

Above: The Thanksgiving vegetables. Wall decorations: What Foreign Governments sent—bags of cotton and rice. Ships, trains, etc.

WALL DECORATIONS: SOLDIERS MENDING A BRIDGE; OTHERS DIGGING AWAY DEBRIS

THE RED CROSS TENT AND A PATIENT WHO HAD BEEN HELPED

In Kobe, Japan, is Glory Kindergarten and Training School, Miss Annie Howe (I.), Principal. It is a famous school, founded in 1889 by Japanese women connected with the First Congregational Church, in Kobe, but later transferred to the mission. In order that the children of its model kindergarten might remember the helpfulness of city and of government at the time of the Earthquake, they were allowed to dramatize a series of scenes, of which these pictures were sent us. Also, at Thanksgiving time, one of the teachers designed some wall decorations, showing help tendered by foreign nations. These wall pictures were colored and cut out by the children themselves. The pictures of the mothers and teachers sewing and of the garments they made are not "make believe," but were taken at the time of the events.

"Sitting the Boat" from One Place to Another

"JUST BE SINCERE"

By MARTHA S. WILEY

The Teller of the Tale herewith is one of the representatives of the W. B. M. I. in Foochow. She has been there since 1900 and is connected with the Woman's Bible School, where "married women are given elementary education and industrial training." Much of Miss Wiley's work, also, is along evangelistic lines and brings her in contact with all sorts of people. She is a native of Washington and a graduate of Whitman College. She also took a normal course in Washington State University.

ONE day a woman missionary set out to visit "Lydia," the Bible-woman who lives by the river where prayer is wont to be made.

The sampan was caught by a retreating tide and stranded for hours on a sand-bank. When at last Lydia's house was reached, the Christmas meeting was over and the Bible-woman herself had gone to the city. The day's trip appeared to have been useless.

As the boat was being poled away from the landing-place on its homeward journey, a middle-aged man bustled up to the boatman and almost demanded to "sit the boat" to Foochow. The missionary, rising, invited him to come aboard, and gave him a cup of tea from the ubiquitous thermos bottle. No sooner had surnames and places of residence been settled than the conversation did not drift, but landed with a bang on religious themes.

"Hear the noise in that village?" asked the newcomer. "The Buddhist priests from Kuehan are reciting classics to heal a sick man. Can your gods heal the sick? Mine can. My son was ill last summer. Cholera. Terrible case. I brought four priests from the monastery. They ran all the way down the hill, and as soon as they had eaten a feast, they began to chant and beat drums. They kept it up until next day, and my boy recovered. Very efficacious! Chanting classics is very efficacious. Be sincere and your religion is not important. Just be sincere!"

"But how do you know that the priests cured the boy?"

"Why, the boy recovered. And I know an official at Pagoda who was ill, and a great Abbot himself came down from the mountain top with a troop of priests and stayed three days, chanting classics and beating drums, so that my friend got well, and paid the Abbot eleven hundred dollars, besides the feasts and wine for three days and nights.

"Do you really believe—"

"Just be sincere. That is most important, and then the chanting of classics is efficacious—very! Why, I know a woman who had five gods in her house and she had such a sincere heart—"

"Mr. Sing, let me have a few moments to tell you about God. He is neither wood nor clay. He is a spirit—"

"Spirit! Oh, yes! I know about spirits—I've seen them. One night I saw three standing by my bed. Only be sincere and you need not fear. They never harm *me*. They were black and leering, but *I* was not afraid. I just spoke up and—"

"Mr. Sing, just one word—"

"And I said that I was not afraid—but I knew a man who fell into the river and his body was dragged down into the water by evil spirits and never found again. But the priests chanted classics and burnt paper money, and got his three souls and seven spirits released. Keep sincere and chant classics and any religion will bring results. Keep sincere! Keep—"

"This book tells about a man's soul. Let me read—"

"Oh, are you a nun? And can you recite—"

"No. But I can *read* classics, and I am going to read—"

"Now we are nearing Foochow. Don't trouble to read your classic to me. All religions are good if your heart is sincere. I have several religions, and when one is not efficacious the other is. All help to bring good luck. Now I will just jump onto this passing boat and get to shore very quickly!"

And the man of sincere heart jumped off, leaving the ragged boatman with only a fraction of his rightful fare.

On the Min River, at Foochow, China

THE BOOKSHELF

Egypt. By H. H. Powers. New York: The Macmillan Company. Pp. 323. Illustrated. Price, $2.50.
Czechoslovakia. A Survey of Economic and Social Conditions. By Dr. Josef Gruber. New York: The Macmillan Company. Pp. xix + 256. Price, $2.00.

Dr. Edward Everett Hale once said that members of the so-called "orthodox" churches formerly had one noteworthy advantage over those of his own denomination because of their missionary enterprises, for, at a time when most Americans knew little concerning foreign lands, the readers of missionary magazines had their outlook enlarged and their minds broadened as month by month they learned of events occurring in distant parts of the earth. Interest in foreign affairs has now become more widespread, and friends of missions may rejoice that this leads authors and publishers to provide more information concerning different countries.

The first of the two books now under consideration deals with a land concerning which all educated people have at least a general knowledge, while the other describes a nation so new that most of us have to think twice before daring to pronounce its name, and thrice before being sure how to spell it. The books are very different in the treatment of their subjects. The one on Egypt is intended for persons planning to go to the places most visited by tourists. It does not attempt to describe the country as a whole, but contains very much such information as members of a personally conducted party would gain from their leader as, before visiting a place, he prepared them for seeing it intelligently and as afterwards upon the spot he called their attention to particular objects or answered their questions concerning these. For an independent traveler the book would go far in supplying the place of such a conductor. Even the person whose visits to foreign lands must be imaginative ones taken in his own room, can find in this book a pleasant and instructive guide, that by its descriptions and well-chosen illustrations may enable him to get a clearer knowledge of Egypt than do many travelers who make an actual journey to that country.

The book on Czechoslovakia is of a different kind. It has but little to say of the natural features of the country or concerning objects of historical interest that it may contain. It is intended, not for the tourist, but for those desiring to know the economic and social conditions of the new republic after five years of independent existence. Hence it tells of such things as agriculture, mines, manufactures, railroads, foreign trade, and allied matters, giving many statistical tables and such information as will most interest business men.

Publishers sending books to the *Missionary Herald* for review must expect to have them examined from its own special point of view. The nature of the book on Czechoslovakia does not lead it to speak of missions, and indeed it has only about a page and a half concerning religion. That brief mention, however, is of interest to supporters of the American Board because it gives the statistics of different religions, and among the 990,319 Protestants must be some connected with the Board's own mission there.

The book on Egypt touches on religious subjects as it refers to Moslems and Copts or to places connected with the Israelites, and it speaks at some length of the United Presbyterian Mission. Its schools are highly praised, and the author expresses the opinion that the educational work of the mission is greatly overshadowing that of evangelistic effort. He goes on to say, and apparently is not thinking of Egypt alone: "The days of the proselyting mission are over. The days of the educational mission are but begun. The proselyting mission was suited to the great proselyting days, the days of long ago. It is almost totally useless today." Whatever one's own opinions on this subject may be, it is well to take note of the impressions received by a person who, like the author, has had opportunities to see missions in many lands.

O. C.

Peking and Other Poems. By Charles Pruden Barkman. Commercial Press, Limited, Shanghai.

"You are the Empire of ages, wrapped in the dreams of your sires;
You have been slaves to the sages, fattening funeral pyres;
Awake, for the dawn is breaking to bring you new desires."

These lines follow the dedication of "Peking and Other Poems" by Charles Pruden Barkman. The nearly fifty poems are written by a man seeking devoutly to understand the spirit of China, seeking truly to aid "the millions struggling in their daily round of toil."

While many of the poems are short, *Where the Twain Meet* is nearly fifteen pages in length. It gives in very readable blank verse the life-story of Wang-Cha-Van, a young Chinese who adopts Christianity.

L. B. EVERETT.

METHODS AND PROGRAMS

ALL-AMERICA YEAR IN THE CHURCH SCHOOLS

By Ruth Isabel Seabury

A great poet has said:—

"It ain't the guns nor the ammunition, nor the funds that they can pay,
But close coöperation that makes them win the day.
It ain't the individual, nor the army as a whole,
But the everlasting team play of every bloomin' soul."

Something over four hundred years ago one man discovered the Western world and made the present development of North and South America possible. Columbus Day is celebrated from the tip of South America through the northern bounds of Canada, and forms, alas, for most of us, the only tie between our own history and the history of those other Americans, some eighty million strong, that make up the rest of the All-American world. One witty writer has said that the peoples of North and South America have, as it were, traveled in two Pullman cars for centuries, looking out of the windows east and west. We know something of Europe and Africa, of China and Japan, but of our neighbors in the next car we know little or nothing. There are twenty-one republics in North and South and Central America, and there is the great Dominion of Canada, and a great strong need that they be drawn together in friendly knowledge and friendship and good will for a better world "team play." This year has been chosen by the churches of North America as a good chance for developing understanding one for another. If we can get a little "pan-Americanism" expressed in friendship, North with South, and South with North, through a wider knowledge and a greater sympathy, we shall have taken one long step forward beyond the mere Munroe Doctrine standpoint. We want the next generation of Americans to be a friendly, international, truly American group. With that in mind, let us see how this year in our church schools we can lay the foundations in right attitudes of this sort. We have a real call from the Christ, whose message is for all lands, that we may show him in our lives, correct social wrongs, and provide "a heart basis for enduring friendship among American and Anglo-Saxon and Latin. Out of knowledge may there come sympathy, and from deepening sympathy wider understanding." The next few paragraphs are to help the committee on world friendship or world service in planning for this All-America year in the church school.

We have provided in the Woman's Boards and American Board a completely graded set, which we offer for the consideration of the churches. We believe it is a better set than ever before. Send for the complete flier and see that it is in the hands of the right person in your church to further this educational effort for service and understanding. We, as Congregationalists, have special responsibility for Mexico, and because we feel that we know too little of that very next-door neighbor, we shall do considerable concentrating in our educational material on that part of the problem. Then, too, we have a definite responsibility for one large group of the Filipinos, who are, after all, in a real sense Americans, and look to our flag for protection, just as we do.

We are suggesting the following materials:—

I. For the Primary Department

"What Primary Children Can Do for Their Mexican Neighbors." This contains practical project suggestions and small and large bits of service suitable to the interests and development of the children of the Primary Department. It is prepared for the teacher or department superintendent. Its name indicates its nature, but it includes also very brief stories for introducing these bits of service to the children. Free.

II. For the Junior Department

a. "What Juniors Can Do for Their Mexican and Filipino Neighbors," for Junior Department superintendents, teachers, or missionary committees, to enable them to put through an educational service plan in the Junior Department, lasting for several weeks. It contains suggestions for simple workable plans of service which shall really help in the education of our boys and girls.

b. "Hero Tales," stories of real Christians in Mexico and the Philippines, both missionary and national leaders. These may be told in the department service of worship, or used as illustrative material in the lessons, or by way of introducing the service projects. No story will take more than five or ten minutes to tell. Price, 10 cents.

III. For the Main School Where There is No Department Division, or for Intermediates and Seniors

a. "Ten-Minute Programs," to be presented in the opening service of worship in the school or department. The set contains a variety of methods, including dramatic material and some simpler programs. There are four programs to the set, all definitely connected with the service investment, and therefore useful for carrying out an educational program.

Free to World Service Schools. Otherwise, 5 cents.

b. "Practical Service Suggestions — All-America." This is what its name implies, but includes other types of service besides the money gift, and definite suggestions for applying the money gift to concrete projects.

Free to World Service Schools or upon request.

IV. Pictorial Map of Latin America, by Maude E. Bradley

Large outline map, on which may be pasted a series of sketches furnished with each map, illustrating the products of the countries, the races, outstanding historical events, and the work of Christian missions.

V. Investments in All-America Friendship

Contains an account of the particular piece of work for which the Sunday Schools' gifts are asked this year, with definite items applicable to individual schools.

Free.

HOW TO USE ALL-AMERICA MATERIAL

1. Much of the material is intended simply for use in the opening service of worship once a month in the department or main school. This is the minimum use.

2. The material will be far more attractive and interesting if presented by *pupils of the school*, and open to their adaptation and change as needed. Appoint a committee, if possible, to put through a real service project. See to it that the adults on this committee are those who understand the young people, and can lead them and guide them rather than do the work for them. One good plan is to have different classes put on different programs.

3. Make the culmination of the educational program some form of definite service, money or gift. This will not only give point to the material, but make it live in an educated response on the part of the young people themselves.

4. Supplement the material where possible—in week-day meetings of classes, departments, or clubs—whereby activities of the young people can be correlated and connected, and where possibilities of handwork and games will show chances for further understanding of these other Americans.

5. In carefully graded schools the materials of the various departments can be used to good advantage, and in some schools where it is impossible or not feasible to use the material in the whole school, it may still be used in individual departments, or even by separate classes. Much of the material may be used by the individual teacher to point some definite lessons or to supplement the work of the school or department.

6. *Get the whole school behind the plan.* Explain it to *all the teachers.* If possible, get a vote of the pupils to understand and back these other Americans this year.

HOW TO ORDER

If your school is a World Service School, as we sincerely hope it is, you will receive items I, II*a*, III*a*, III*b*, and V, free of charge. The others may be ordered as needed. If your school is not a World Service School, all materials included in that list may be ordered at a charge of 60 cents, or individual items at the prices indicated. These should be ordered from the American Board or from the Woman's Boards. In addition to the Sunday School materials here described for use in all departments of the church, you will find an excellent set of material on Latin America. We shall be glad to furnish fliers on this material, and to help you in planning your church program of education.

Let us learn to be intelligent neighbors and broad-minded Christians this year, and let us follow up our intelligence with some definite form of service. Whether you use any of the other material or not, be sure to send during the summer for the Investment Circular, and help the boys and girls of your church school in a piece of service for some one else, for in serving is the best education.

FROM THE TEN CENT STORE

By Janette E. Miller

Many societies prepare gift boxes in the summer time, and many leaders' heads are being puzzled by the question of what to put in them. These suggestions by Miss Miller, of Bailundo, West Africa, may help those who have boxes to pack, not only for "the continent of opportunity," but for any rural work among primitive people in the hot countries. They also aid in forming a lively picture of conditions on the African field.—Editor.

What would I like that can be got for me at the ten cent store? It will take some time to tell you!

"For me" means also for the children here, and for the work in general, I suppose. Indeed, when people send us money labelled for strictly personal needs, it sets free some of ours for the work we live for, breathe for, labor for, and dream of. All our strength belongs to it, all our possessions are only to help it on; so if you buy a flatiron handle or a Portuguese Bible, it is all the same in the end, because it means twenty-five cents more to help the whole thing along.

I think I filled three trunks at the ten cent store when I was in America. One trunk was all toys, and the joy they have put into life for the children has done nearly as much good as the preacher. Although without the preacher the toys would not have done it, of course. Little tots frightened for fear the witch-doctor or the demons will get them, or for fear somebody will kill them with the evil eye, hungry from waiting all day for mush and beans at night, covered with dirt and filth, itch and sores, cannot get up ambition to play with dolls. But after the preacher has been there, then the dolls come in! I'll find the children if you will find the dolls! But do send them by freight because they are less likely to be stolen, and the customs are not so likely to make me poor, no matter what you have already paid, at that end.

In household goods, you are pretty safe in sending anything your own family would need if they lived in the country where there is no gas or electricity, where there are no stores, and where you have to put up your own fruit, bacon, lard, and make your own butter. We have house to keep, garden to work, wood to chop, brooms to make, reed mats on the floors, and white ants to eat up the woodwork. When people send us old party gowns we wish we had not paid postage.

Here are a number of things from the ten cent store useful in Africa:—

Paraffin for topping jelly. Lots of it.

Preserving jars. Jelly glasses. (Paper ones don't work—too many cockroaches.) Rubber rings for jars. House numbers, plain style, for kindergarten arithmetic.

Dolls, toy animals, toys, games that don't require reading. Sandpaper, photograph mounting books, picture-books which have no reading. Notebooks, blank books of all kinds.

Towels, all kinds; wash rags; holders. Bags, all kinds. Handkerchiefs, big and little, and bandanas. Beads and bracelets. Hinges, hasps, cupboard locks, screws, nails, padlocks, etc. Baby things: caps, shirts, bibs, dresses, rattles. The stouter the better; delicate things are no good here.

Thread, needles, pins, thimbles, hooks, buttons, braid, cloth, safety pins, plain garter elastic, yarn, embroidery silk on spools. Soap: hand, laundry, bon-ami, etc. Soap babies and animals; disinfectants; everything for cleanliness, nothing for luxury. No scents or perfumes. Folder dress hangers. Shoe polish, stove polish, silver polish; vaseline; machine oil; castor oil; sewing-machine oil; typewriter oil; furniture oil; salad oil. Ten-cent silver, small lanterns, lamp chimneys (2½ Rochester).

Anything in the line of simple clothing for folk who don't wear many clothes. No stockings or shoes need apply—not yet at least. Knives—strong ones—pocket, kitchen, pruning, carving, or any other kind, I guess. Forks, spoons, combs, all strong, for folk that have more strength than care. Scissors, all kinds. Pencils, erasers, paper of all kinds, stationery, cards, envelopes, wrapping-paper, paper towels, paper napkins, picnic dishes, pencil tablets—all the cheapest kind, so as to have more of them! Pictures—not *décolleté*, nor about love-making, smoking, drinking, or dancing! Picture frames, big and little—any and all kinds if strong enough to hold together. Bible pictures of all kinds, except those that are too Catholic in design.

Bandages, adhesive tape, absorbent cotton. All the simple remedies: horehound, licorice, ginger, catnip, peppermint, fruit salts, disinfectants, worm tablets, capsicum. Insecticides, moth balls.

Enamelled iron plates, cups, bowls, etc., for girls. Aluminum for us. Tin is no good; it rusts just standing still. Pudding pans, cooky pans, milk pans, strainers, egg beaters, dustpans, all kinds of brushes. Small garden tools, pliers, candlesticks, night lamps, small, fine darning needles with large eyes, which the girls can use in making fine grass baskets.

Do not send ink; we can get it very cheaply here. But ink eradicators, marking ink, etc., cannot be procured and are very acceptable. Pack them in a tin and surround them with tissue paper. Tissue paper, tags, glue, string, cord twine, and about all Dennison's things, except the fancy ones, are useful. Dennison's glue we never can get enough of. Postage stamps have no glue on them here, and every other paste that we try to keep on hand attracts all kinds of pests. Curtains, shoe-scraper mats, pokers, tin boxes.

You said make it long. I have, but there are a hundred other things if I could just look in myself.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of April, 1925				For Calendar Year from February 1 to April 30, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$44,853.00	$40,360.00	$4,493.00		$86,478.00	$86,828.00		$350.00
W. B. M.	38,466.00	37,767.00	699.00		63,877.00	64,562.00		685.00
W. B. M. I.	12,409.00	12,193.00	215.00		72,880.00	72,265.00	$615.00	
W. B. M. P.	3,172.00	4,478.00		$1,306.00	9,957.00	8,084.00	1,873.00	
C. E. S.	7,299.00	8,839.00		1,540.00	15,139.00	17,226.00		2,087.00
C. B. Society	11,428.00	10,820.00	608.00		20,057.00	21,179.00		1,122.00
C. H. M. S.	9,115.00	16,262.00		7,147.00	38,007.00	42,144.00		4,137.00
A. M. A.	18,056.00	24,072.00		6,016.00	42,606.00	49,933.00		7,327.00
C. S. S. E. S.	2,949.00	3,513.00		564.00	7,188.00	8,751.00		1,563.00
C. B. M. R.	8,440.00	9,016.00		576.00	12,984.00	16,418.00		3,434.00
Annuity Fund	1,734.00	1,316.00	418.00		3,164.00	3,451.00		287.00
Foundation	3,387.00		3,387.00		6,765.00		6,765.00	
Totals	**$161,308.00**	**$168,636.00**	**$9,820.00**	**$17,149.00**	**$379,102.00**	**$390,841.00**	**$9,253.00**	**$20,992.00**

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

SO OUR MISSIONARIES WRITE

MRS. CHARLOTTE T. HOLWAY, PHILIPPOPOLIS, BULGARIA

"Mr. Holway, Mr. Cooper, and a Bulgarian pastor made the semi-annual trip to the Razlog in November, after having waited several weeks for a comparatively quiet time there. They were heartily welcomed by the church people, and three and four days' meetings were held in each of several places.

"The revolutionists were quite in evidence, but did not molest our people. Mr. Holway gave a lecture in the Yakaruda public school hall on "The Kind of Citizens Bulgaria Needs"; and had the remarkable experience of having his lecture announced in the local Pravo-Slav church.

"In a number of places the priests show a desire to have our good things, but that does not mean that they welcome Protestants. For instance, Crecham has a priest who subscribes for our sermons and Sunday School material. He has a weekly women's meeting, at which he uses the latter, yet he works against our church, and even has worked against a fine schoolteacher, because she is a Protestant.

"Last autumn the bishop of Philippopolis announced a Sunday School, and said that he would bless it, but inquiries have failed to discover any such meeting."

EMILY R. BISSELL (I.), MAHABLESHWAR, INDIA

"Once in a while I get a card from some 'niece' or 'nephew,' expressing appreciation of the *Balbodhmeva* (Miss Bissell's magazine for children); one has always signed himself 'Your favorite nephew, Barnabas.' A woman, who years ago was one of my girls in Ahmednagar, is teaching in a little school in Kolhapur, for the American Presbyterian Mission. I sent her a copy of the *Meva* (as we call it for short) and she responded so enthusiastically that I began to send it regularly. At Christmas I sent her a small parcel of books, with the Christmas number of the magazine; and such a grateful card as I received in return! 'Your thirty-three nieces and fourteen nephews send you their glad salaams,' it read; 'the books you sent us made us all so happy. We shall read them and read them, and pass them on to our neighbors so that they may rejoice with us.' Mr. D. N. Lilak continues to write for the magazine in his inimitable Marathi; and I continue to try to follow at a considerable distance behind. I want to enlarge the paper to twenty-four pages, and hope to be able to do so soon.

"The Music Edition of the Marathi Kindergarten Song Book is actually in the hands of the printer. As Miss Aimee Krook is now in Bombay with Miss Millard, I was able to go down to Sholapur and spend two months there preparing the manuscript, copying from the music used by Miss Wheeler in the Kindergarten Training Class. It was so nice to be in the same house with Ella Hoxie and Miss Esther Fowler and Miss Louise Wheeler. You know they call Miss Fowler the Flower Lady, and the name just suits her."

MISS ELIZABETH BALDWIN (B.), KUSAIE, CAROLINE ISLANDS

"It is our intense desire and prayer that, if it be the Lord's will, we may be able to complete the publishing of the Bible for the Kusaien people. With only one foot press, whose greatest capacity is two pages at a time, and with no skilled labor, only the boys and girls who work out of school hours, it is impossible to make very rapid progress in this great work. We are re-reading all the manuscript with the aid of a native assistant before printing, to see if any word or phrase has been omitted, or if the thought can be expressed more perfectly in the native tongue.

"Of course our time for this work is also limited, as we have a school of eighty boarding scholars, with no assistance except that rendered by pupil teachers. Instruction is given in two native languages, and also in English and in Japanese.

"Would we could print a hymnbook with notes for the Truk people! They never yet have had a hymnbook with notes, and it would be a great help and joy to them. They would be willing to pay a reasonable price for books, but it is the initial cost of printing an edition of ten thousand books that is the stumbling block.

"All of the editions of the printed portions of the Bible are exhausted, the Book of Bible Stories of the Old Testament and the editions of the word hymnbook—everything is exhausted. Christians are multiplying and there are no books to supply their needs. They are undergoing great trials at present from the Spanish priests who have come in since the Great War.

"Our scholars made my last birthday a great gala day. In the morning I was greeted with all the fervor of native enthusiasm, which means the greater the occasion the greater the noise. Galvanized iron water-buckets, empty tins and washbasins, constituted their instruments of music(!). In the afternoon there were games on the lawn and more music(?), but that was at a distance and not so trying on my nerves. The climax was reached in the early evening when we were dining with the King, and I was again surrounded by these instruments, accompanied by singing, shouting, and all vociferous expressions of joy."

JESSIE R. HOPPIN (I.), JALUIT, MARSHALL IS.

"Here, too, in the Marshalls our greatest need, as has been the case for at least six years, is for men and women. The Gilbert group, where I used to tour and work, has four English families, from universities in England, all ordained men. They have also two young English women, and are asking for a fifth man to do the printing and publishing of their books, etc. They have a 400-ton steamship and good buildings, and they think all this force and plant is necessary and worthwhile.

"Since 1918 there has been no mission house in the Marshalls, the house of Mejuro having been destroyed in a typhoon. The account of this was published some years ago in the *Missionary Herald.* We have a little 12-ton boat in which to do our touring, and we are using the little press, which is as historic now as that used by Miss Baldwin on Kusaie.

"We want and need men here. We want and need buildings and a 'plant' and a big press and press house, and a bigger mission boat. We want and need at least as many men and women here as are employed by the London Missionary Society in the Gilberts.

"Last night there was a job lot of various people making a noise in my front yard. An electric light which should have given forth light from its place in a cocoanut tree had been broken. I took my lantern and hung it in a near-by tree and everybody ran away. And that's the only hope for the Island world. If the Board really cannot find men and women to help light up these dark places, there's no use to investigate reports."

DR. MARY F. CUSHMAN, OCHILESO, WEST AFRICA

"We were late in starting for Sambundi on Sunday afternoon, but the women waited for me. There was Kosiko, tall and fine, swinging along with her easy stride, stopping to tell me the names of flowers and grasses, the medicinal uses of herbs we saw on the path, and the names of the birds. There was a little thin woman, dressed in one scanty cloth the color of Ochileso soil, ambling along cheerfully with her skinny hands clasped behind her neck. A third woman, better dressed and looking prosperous and comfortable, completed our group.

"Our path led around the margin of the 'canja,' the great basin, miles across, through which the small river Kuimy winds its way. The hills and mountains surrounding it, and the grasses growing tall over its surface, make wonderfully beautiful pictures, always changing, always charming. Today the clouds kept us comfortable and made lovely effects of light and shadow on the landscape. Roadside flowers are beautiful, fleurs-de-lis the only ones like ours at home. Grasses are pushing into flower, some of them already above my head. In two months more they will be in their splendid perfection; a wonder to me that I never get accustomed to. We passed the stone monument that marks the limit of the mission concession in this direction. We left the magnificent group of trees that marks an old native village on our right, and we turned down a narrow path to the left, which brought us to Sambundi.

"Kosiko raised her voice to call people together for a meeting. Joaki, Mrs. Neipp's head house-boy,

JOIKO
The Neipps' House Boy

KOSIKO

was there visiting some relations. He called too, and the people began to gather. One side of the road has a grass hut, with a group of little naked children, pigs, and lean African dogs playing about its door. On the other side is a nicely fenced enclosure with a neat adobe house, its white-washed walls decorated with rude floral designs, a profusion of cosmos and marigolds in the yard, a neatly thatched henhouse perched on poles, with a ladder for the fowl to climb, and sundry evidences of Christian family life.

"Our walk ended in a large open place, which is evidently the village assembly hall. Houses are around it, and pigs, chickens, and dogs promenade among the people. Two native-made chairs were brought for Kosiko and me, stools for the others. The people gathered. I was pleased to hear one little tot say, 'Ond ona yetu'—our lady! I like to have them feel that I belong to them, for I *do!*

"I wish you could see our audience of about twenty-five people. There were a number of faces I have learned to know at the dispensary; two or three Christian men, one of whom was called on for prayer, and they had a hymnbook and helped in the singing. There were some women with their babies; boys and girls of various ages; children in nature's dress or with the scantiest rag dangling from a string in front. An old man was in the background. An albino child was there—pitiful in appearance, but the poor thing lay in the lap of some one who loves it, and I hope some of the words sung or spoken may enter that poor little heart.

"We sang, and after the prayer I read a bit from Mark's Gospel, and Kosiko talked. She told a good

bit from the morning sermon and urged the Sambundi people to come to church at Ochileso. This morning Dr. Neipp called on the people for the outlying villages to rise; but when Sambundi was called there was not one present. I tried to say a few words about the touch of the Lord Jesus, healing the heart's fever; and the desire of a healed heart to minister to the healer—the story of Peter's wife's mother was in the portion I had read. Then, with more singing and prayer, the meeting closed."

REV. FRANK T. MEACHAM, CHIKORE, RHODESIA, AFRICA

"I received a class of fifteen boys and girls into the Chikore church the first Sunday in January,

YOUNG AFRICA PLAYS LEAPFROG

and I will have another class before the end of the year. There are a large number of Christians in the outstation schools, so that there is a new generation coming on. . . .

"Is there not some way to put graphically before the churches how disproportionate is the expenditure for church buildings, pastors' salaries (in some cases perhaps), and other items, and the expenditure for the work in other lands? I cannot see the difference that there seems to be made between work in Africa and in the States at home. With the change of emphasis in the Student Volunteer and other movements, I think a change will come. There will not be a Home and a Foreign Mission or missionaries, but the work in Africa and China and America will all be one. This may come sometime in the future, but I believe it will come."

MARY L. MCCLURE (B.), FENCHOW, SHANSI, CHINA

"You will be interested in my tale of the little slave girl. Three years ago, when I went to Mi Chih to hold a station class, it was just after Mr. Pye had baptized the local magistrate. He had in his home, as officials often do, a little slave girl, and he arranged for her to enter the class, and also his wife. After two or three days he broached the subject of the child's future. He said that now he was a Christian he realized it wasn't right for him to keep her. He didn't like to marry her off, for she was too young, and of course he couldn't make a good marriage for her. Would I, then, as a representative of the 'Church,' be willing to take her, put her in school for a few years, and then do as I thought best regarding her future?

"I hesitated, for it looked like a pretty big responsibility, and told him I would think about it. I wrote to Fenchow asking advice, but before their reply advising me not to do so arrived, I had promised to take her. She had proved so bright and so dear in the station class that I couldn't but! So a couple of months later the magistrate brought her down to Fenchow. Not only had he outfitted her so well that the other students thought she was his daughter, but before he left he put a newspaper roll on my desk and said he realized the child would be considerable expense to me, and he would like to make a little contribution. I thanked him as well as I could, but, according to Chinese custom, did not open the package until after he had left. You can imagine my amazement when I discovered that it contained one hundred silver dollars! That was not long before I came home on furlough.

"A week or so ago I received a letter from a Y. M. C. A. secretary in Honan saying that a Mr. Shih, head of the government mint in their city, had asked him to write and inquire if I had yet returned from furlough, and if Yin Ch'un was still in school. If so, the gentleman would like to make another small contribution toward her support. I replied immediately, of course, telling him that although she has only been in school two years and a half, she is already in the latter half of the fourth grade, and a splendid student in every way. Yesterday came a check for $100! Doesn't it do one's heart good not only to know of his continued interest in the child, but also to know that during these three years Mr. Shih himself has been going steadily forward in his Christian experience, for the Y. M. man writes that although a newcomer in the community, he has lost no time in identifying himself with the Christian forces there, and is entering whole-heartedly into the work which they are trying to do."

REV. DEAN R. WICKES, TUNGHSIEN, CHIHLI, CHINA

"Moved by the exemplary conduct of the units of Gen. Fêng Yü Hsiang's army, that have been stationed here, the Tunghsien Chief of Police, not himself a Christian, has agreed to the plan proposed by one of his subordinates, a member of our Drum Tower Church here, of having regular meetings of the force for Christian instruction.

"Another member of the Tunghsien Drum Tower Church, Mr. Ma, has a secretarial job in the yamen of the Governor of the Metropolitan District. The

Governor, Mr. Hsüeh Tu Pi, a Christian, and adherent of Gen. Fêng Yü Hsiang, was appointed to the post less than two months ago. He now proposes to have regular meetings for the education in Christianity of his yamen staff, numbering some hundreds of men. Mr. Ma reports that though there are hardly any other Christians on the staff, a number of men are coming to him after hours to learn to sing hymns, and that some are studying public speaking in preparation for taking their part in meetings on the Christian Endeavor plan, about to be instituted.

"Moreover, I am told that this Governor has sent unofficial letters to the magistrates (officials) of the twenty-four counties under him urging them similarly to institute daily instruction in Christianity for all the men in their yamens, including reading for the illiterate, and the singing of hymns. An opportunity ahead for our church workers! And some modifying effect through the Metropolitan District on the general extreme difficulty of becoming a Christian through fear of ridicule, and worse, may be looked for.

"For a short time before Mr. Hsüeh was appointed, the Metropolitan District Governor was Gen. Wang Tieh-Shan, founder of the new and recently very popular religious society called the Tao Yuan, which professes to receive revelations through the planchette. His removal is said to have resulted from his dependence on the planchette in making appointments."

Miss Martha Wiley (I.), Woman's Bible School, Foochow, China

"Of our forty-eight students, seventeen are widows, sixteen are wives who had no opportunities as girls and whose husbands want them to learn to read. Not a few are deserted wives, the husbands having gone to 'the Southern Ocean'—Singapore—leaving their families to shift for themselves or starve.

"With very few exceptions, married, unmarried, deserted, widowed, all have a sad story that brings them to us—storms that drive them homeward. How much the Gospel means to such women! While the student class is upheaved by Bolshevism and anti-Christian propaganda, these women thank God for their belated opportunities of knowing him, the God of all comfort.

"The best part of our work is the spiritual development of our women, but it is also good to find that we can help them to greater cleanliness in their homes and their persons, that we can help them in the care of their children.

"We hope several of our graduates of this year will develop into Christian workers for the villages. We are glad to know that a number who have *not* graduated have gone back to their homes and started Christian schools. One of the most difficult women who ever came to us is now in a village by the sea, teaching a school of forty children during the day and helping a class of women to learn to read in the evening. When she gets a list of characters that she cannot read and a problem in division that is too much for her, she comes to the Woman's School

Eight of the Eleven Students in the Foochow Woman's Bible School Who Recently Joined the Church

Left to right—*back row:* (1) Mrs. Sioh, married young into a heathen family, now a widow, and sent here by her sister, an American-trained nurse. "Oh, the wasted years!" she says of her past. (2) Mrs. Iong, who came here partly in order to learn how to write letters to her husband, who is in business in Tientsin. *Second row:* (3) Mrs. Ding, a little widow placed here by her brother-in-law, who is a village preacher. (4) Miss Dang, a village girl rejected by her university-bred *fiancé* because she had no education. *Front row:* (5) Mrs. Ding, the eighteen-year-old wife of a former Foochow College man. (6) The *fiancée* of one of the country preachers, to whom she was betrothed when a baby. When she was left an orphan he brought her to us an unkempt, ignorant child. In a year or two he will be very proud of her. (7) A young widow who was married at fifteen to a boy of thirteen. (8) A girl from one of the Great Houses. Her family are non-Christians.

and spends a day and gets help, and goes back ready to continue her work—the best educated woman in town."

Miss Bertha Reed (B.), Union Training Bible School for Women, Peking, China

"Chinese life today abounds in change, and social life in Peking is also changing much. The desire that we used to see among many women for study is being replaced by the longing for amusement, and the possibilities of amusement have increased greatly within the last year or two. The theaters are very active and always filled; the moving-picture theaters have increased, and draw crowds constantly; gambling, always popular, is now much more of a craze, especially in the form of 'mah jongg,' which has been taken up very widely; and women are much more free to go out than in the past.

"All these things bring before the women missionaries the need of finding different ways to reach

these Chinese women, and this need is being carefully considered. We are taking advantage of the fact that there is among many of the richer women much interest in all that pertains to the home, and especially to the adaptation of foreign comforts and decorations, and are planning to have talks on these matters. A group of Chinese women has formed a society called 'The Society for the Protection of the Home,' in which they have lectures on subjects in this line. There is often a feeling that the home is in danger, because the husband may bring in a secondary wife, as the custom grows more free instead of decreasing, and the women are eager to do all they can to protect the happiness of their homes. Some of our workers have lectured before this company. The difficulties of this class differ from those of the poorer, but they also have needs to be met and sorrows to be endured.

"We find that many abuses are following in the wake of the changes of these days. Divorce, formerly so rare, has become frequent in the city, growing with the new thought of the independence of the young men in these matters. Young people also claim freedom in making and breaking marriage engagements, and in other kindred ways the new social life is beset with dangers. Those who follow these new customs are almost entirely of the student class. Those of the other classes, with less education and freedom, still hold rather closely to the older ways.

"A good deal of the work of the church in the main mission compound in Peking, as far as women are concerned, is among a poorer class. A branch of the city Social Service organization is connected with this church. Through it a clinic is held here twice each week, and especial attention is given to children of the neighborhood. There is also a small workroom, supervised by Miss Wang, the church assistant, which gives a chance for women to earn something, and to receive some teaching.

"A large undertaking of this past winter has been the distribution of a part of the grain given by Gen. Chang Tso Lin for the poor of the city. He sent from the north many thousand bags, and much of the distribution was entrusted to different churches or social service bands. The band in this church gives twice each month to the very poor from a large section about us, and those days are busy ones. The people whose homes have been inspected, and who have tickets, come in crowds, with bags and pails for carrying away the grain. Last week people were here from a thousand homes—a great and pitiful company, ragged, bent, and rough, but happy as they went away, one by one, bending under the weight of the grain they carried which should feed their family for half a month. With this grain given out, with the porridge kitchens established by Chinese in various places, and with the charity given by the Salvation Army, many poor are fed, but the whole number in the city is so great that hundreds are still suffering much and hardly avoiding starvation. A year which has contained both war and flood cannot avoid being a hard one."

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FIRE DRILL AT THE BOYS' SCHOOL, SAMOKOV, BULGARIA

The other day these boys put to good use the knowledge which this training has given them: they saved the Government School across the way. The financial reward for this goes toward the salary of their bandmaster.

THE HOME BASE

The American Board

THAT HORRIBLE WORD: DEFICIT

The last report from the Treasury Department indicates that for the eight months of this fiscal year, a loss of $24,795.39 in receipts must be recorded. The churches have dropped $1,342.20 below their record of last year.

With an increase of $61,000 in appropriations this year (to maintain the missionaries and work in hand: no new work) and a present drop in receipts of nearly $25,000, it looks now as though a deficit running up toward $90,000 will have to be written in the record of this year.

Occasionally there are those who think the Board always has a deficit, rather glories in one, needs it to give force to its appeals. A study of fifteen years reveals an enheartening answer:

FINANCIAL OUTCOME OF LAST FIFTEEN YEARS, 1910–1924

Year	*Result when books closed*	*Result at time of Annual Meeting*
1910	Deficit of $6,005.62	Deficit raised
1911	**Surplus** of $1,420.83	
1912	Deficit of $354.48	Deficit raised
1913	Deficit of $11,233.89	
1914	**Surplus** of $2,466.19 Debt reduced to $8,767.70	
1915	**Surplus** of $362.48 Debt reduced to $8,405.22	
1916	**Surplus** of $9,322.57 Debt paid in full Credit balance of $917.35	
1917	**Surplus** of $9,000	
1918	Deficit of $26,000	Deficit raised
1919	**Surplus** of $7,205.59	
1920	Deficit of $242,000	Pledges of Cong'l World Movement considered to balance the debt
1921	**Surplus** of $80,614 Applied to debt, reducing it to $161,930	
1922	Deficit of $18,110.05 Debt lifted to $180,039.94	
1923	Deficit of $63.47 Debt carried over of $180,039.94	Deficit raised
1924	Deficit of $20,308	Deficit raised and debt reduced by $50,688.29

Of the fifteen years listed above, note that twelve closed with no deficit at the time of the Annual Meeting and only three closed with an actual deficit at that time.

Three months left of this year. A heroic effort can make this one more year with a golden record and no use for that horrid word. Is your church doing its part in full? Are you?

GO FORWARD

"Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly held their grounds?
No! Rather strengthen stakes and lengthen cords,
"Enlarge Thy plans and gifts, O thou elect,
And to thy Kingdom come for such a time!
The earth with all its fulness is the Lord's;
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!"

Woman's Board of Missions

Ruth Cowles Commissioned

May 3 was a notable day for the First Church of Christ of New Britain, Conn. It marked a double occasion—the first Sunday of the pastorate of Rev. Theodore A. Greene, Acting Pastor, and the commissioning of Miss Ruth C. Cowles.

To the inspired strains of Gounod's "Sanctus," they filed onto the platform—Miss Cowles, under appointment to South Africa; Secretary Ernest W. Riggs, of the American Board, formerly a missionary in Turkey; Rev. and Mrs. George B. Cowles, of Umzumbe, South Africa; Mrs. Frederick B. Bridgman, of Johannesburg, South Africa; Rev. Theodore A. Greene, for three seasons with Dr. Grenfell in Labrador; Miss E. Gertrude Rogers, formerly of Van, Turkey; Mrs. F. G. Platt, formerly of Urumia, Persia; and Rev. A. D. Heininger, missionary of the First Church to Tehsien, China. All together, they represented one hundred and thirty-two years of foreign missionary service.

When Mr. Cowles had read the "Great Commission," he and Mrs. Cowles stood, with their daughter between them, giving her to the Missionary Cause in the land where her parents, grandparents, and uncles have poured out their lives in Christ-like service. Mrs. Bridgman, in the few minutes at her disposal, made the audience fairly see the teeming city of Johannesburg, the crying needs of the mine-diggers and their families, and the wonderful work and happy companionship to which she welcomed her niece.

It fell to Miss Rogers, of South Congregational Church, and Mrs. Platt, of First Church, to give Miss Cowles the Pledge of Home Support. Both churches are taking part in financing the new missionary—a happy and suitable union, as Mr. Cowles is a member of First Church and Mrs. Cowles of South Church. Large numbers from both churches were in the audience.

Secretary Riggs presented the Commission, on behalf of the American Board, and Rev. A. D. Heininger, who had been commissioned on that very platform eight years ago, offered the prayer of consecration. Before the close of this impressive service Miss Cowles was received into membership of First Church.

Hartford's Own Daughter

Hartford Branch's semi-annual meeting in Suffield, May 13, was made memorable by the commission service for Miss Margaret Welles, daughter of Mrs. Martin Welles, Foreign Secretary of the Branch. It will be recalled that Miss Welles has already seen service in India, but for reasons of health it was thought best for her to go at first for a short term, rather than under life appointment. She never considered herself in the light of a "temporary worker," and now that she has tried out the climate and the exacting work, the Board is happy to return her to Ahmednagar Girls' School as a regular missionary commissioned for life service.

Prof. A. L. Gillett, so long a member of the Prudential Committee, presented the Commission on behalf of the American Board. Mrs. E. W. Capen, as President, voiced the pledge of support from the Branch churches; and the Welcome to the Field was

THREE MONTHS' STATEMENT

Receipts Available for Regular Work, February 1—April 30, 1925

Year	From Branches and C. on M.	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	Totals
1924	$59,663.30	$1,053.48	$5,152.22	$3,870.98	$4,176.75	$73,916.73
1925	60,753.11	5,090.44	4,012.22	2,877.69	3,675.43	76,408.89
Gain	**$1,089.81**	**$4,036.96**				**$2,492.16**
Loss			$1,140.00	$993.29	$501.32	

October 18, 1924—April 30, 1925

1924	$146,372.34	$7,288.71	$9,285.17	$15,876.92	$8,348.44	$187,171.58
1925	146,171.18	10,369.72	8,075.54	18,252.40	8,164.65	191,033.49
Gain ...		**$3,081.01**		**$2,375.48**		**$3,861.91**
Loss	$201.16		$1,209.63		$183.79	

A gain of nearly $2,000 from the Branches in April gives us the encouragement of the gain in the first and most important column above. It is not quite enough to wipe out the loss of the year as a whole, but it makes us hopeful that further gains may now come month by month. A steady gain, even if it is not large each month, would assure the increase which we need before the close of the year.

THESE PROMISING GIRLS AT THE ANNIE GOULD MEMORIAL SCHOOL, PAOTINGFU, CHINA, CAN GO ON WITH THEIR STUDIES, THANKS TO WORCESTER COUNTY BRANCH AND ITS JUBILEE GIFT
Seated figure in the doorway is Miss Grace Breck (B.), principal

given by Mrs. Francis Ellis, Margaret's sister, who was once a member of the Marathi Mission, and is now connected with the Presbyterian Mission in Western India, where her husband is a medical missionary. The prayer of consecration was offered by Dr. Edward Warren Capen. The closing words were by Miss Welles herself, who spoke intimately, first of the close ties at home, and then of rare fellowships on the field already dear to her through experience.

A TRIUMPHANT YEAR FOR SUFFOLK BRANCH

The fact that Suffolk Branch closed its year happily certainly affected the atmosphere of its annual meeting, which was held in Harvard Church, Brookline, May 5. The attendance was large, the program interesting and well-balanced, and the reports showed steady growth in most departments. The speakers from abroad were Rev. E. H. Smith, of the Foochow Mission, and Miss Shelomith Vincent, an Indian teacher from Isabella Thoburn College. Great interest centered in the report of the treasurer, Miss Margaret D. Adams, for, instead of a threatened deficit, to which considerable publicity had been given, the Branch had the happiness of meeting its pledge of $35,000 to the Woman's Board of Missions and going over the top by $175. This was in part due to the splendid work of the Committee on Financial Resources and its celebrated "thousand-dollar luncheon," held a few days before the books closed, and attended by representatives of forty-nine churches.

Another gathering in Suffolk Branch was the rally for young women's societies held in First Church, Chelsea, May 4. The missionary who means most to this group is Miss Florence Swan, of Capron Hall, Madura, and the young folks had provided a May basket to receive gifts for her. Her father and mother, Mr. and Mrs. W. G. Swan, of the Village Church, Dorchester, were special guests. Miss Grace Titus, formerly of Osaka, was the missionary speaker. Mrs. George A. Marsh, Branch Secretary, reported that this year's gifts from young women's societies exceeded those of the previous year by $300.

JUBILEE GIFT FROM WORCESTER COUNTY BRANCH

Chinese girls—even village girls—are asking for grammar school education, and the Annie Gould Memorial School of Paotingfu has been begging the Board to allow it to add grammar grades. Until recently it was only a primary school, but gradually it has been taking pupils a little further up the hill of learning until it is crowded to an impossible degree from the standpoint of convenience and sanitation. Worcester County Branch, which is to celebrate its jubilee in the autumn, has been collecting a jubilee fund to be devoted to enlarging the school which is associated with its long-time missionary, Miss Abbie Chapin. The Branch undertook to raise, through its auxiliaries, $4,000 of the $5,000 needed, and on May 1 this money was in sight and nearly all of it in hand. A generous individual in the Branch has promised the additional

$1,000 needed to complete the project, and a cable has been sent to China. Both Paotingfu and Worcester are rejoicing in the thought that the building can be begun before the summer rains interfere with the work, and that a promising class of girls need not be turned away this fall.

Norfolk and Pilgrim Branch Has Its Turn

Another jubilee effort is just being launched by this Massachusetts Branch, which expects to celebrate its fiftieth anniversary in 1928. The Branch found it difficult last year to meet its Pledged Work goal, but this spring it has closed its year successfully, with its pledge of $5,500 met, and it is looking forward with courage to raising a jubilee gift of one thousand dollars, in addition to its regular work. This is the sum needed to build a small teachers' cottage at Capron Hall, Madura. This girls' school, with its 600 boarding and day pupils, has a most inadequate plant, and among those who have suffered from the over-crowding have been Indian women with college degrees now on the teaching staff. Four young women in a room ten by twelve are far from comfortable in this hot climate. Hence the modest bungalow proposed, with living room, kitchen, porch, and sleeping accommodations for four teachers. In providing more comfortable quarters, the Branch will help to assure a happier, more stable teaching staff at this important school, the only high and normal school in a population of three million.

An Indian Intercessor

Dr. Gurubai Karmarkar, who has been living, since her retirement, at her girlhood home in Belgaum, India, keeps in touch with her old friends of the New Haven Branch of the Woman's Board of Missions. Because of ill health she has to live very quietly, but she gets much pleasure from letters, books, and magazines, among the latter being the *Missionary Herald*, of which she writes: "It comes regularly, with all its world news, and the reading of it is most interesting and illuminating" She was forced to decline an urgent invitation to be a guest at the Quadrennial Conference at Calcutta of the National Young Women's Christian Association, which is celebrating its jubilee year; but the committee in charge insisted on including her name among its members, saying: "We want your blessing and countenance and name in this undertaking. We cannot have a proper jubilee unless all our friends know that you, who have been identified with us so long, are still a part of it in this crowning day." Dr. Gurubai, speaking of her regret that she is not physically strong enough for the journey, adds, "I am only praying for these meetings." Later she says, "I shall be thinking of New Haven Branch Annual Meeting and praying for my friends across the seas on that day." What a beautiful picture this gives us of our consecrated worker who so long carried the burdens of the sick and suffering in Bombay, and now in her retirement is serving as an Intercessor!

Woman's Board of Missions of the Interior

Annual Branch Meetings

Unusual earnestness and interest, as well as an increased attendance, have marked the annual meetings of the W. B. M. I. Branches held so far. A careful preparation, both spiritual and practical, has prepared the minds of leaders and delegates for the event, and combined with the number and personalities of the missionaries present to render this series the most interesting that has been held in a good many years of the Board's history. A few brief glimpses from several of these meetings are presented herewith.

Illinois Annual Meeting

Three missionaries and four W. B. M. I. officers were among the speakers who made the forty-eighth annual meeting of the Illinois Branch at Princeton a session of great inspiration. Many felt that the highest point was touched the first evening, when Miss Edith M. Cold, of Marash, Miss Isabelle McCausland, of Kobe, and Miss Gertrude Kellogg, of Fenchow, presented their messages. Christian friendship between nations and races and between individuals of different nations and races was the burden of their plea, while many carried away with them as a memorable expression of the Christian spirit the words of Miss Cold: "I have worked and suffered with the Armenians, and I have worked and suffered with the Greeks. Now I want to go back to Turkey to work and suffer with the Turks." The missionary atmosphere was reinforced by an illustrated lecture on his impressions of the Orient, given by Dr. A. W. Palmer, formerly of Honolulu, who has recently come to the Congregational church of Oak Park.

One of the most spirited events was the young people's banquet, attended by 200 young persons. All sessions were extremely well attended, and even the cordial and thoroughly efficient hospitality of the charming town of 5,000 people was taxed to care for the visitors. Miss Elizabeth J. Hurlbut, assistant treasurer of the W. B. M. I., presented problems of Congregational machinery and the proposed merger under the title, "Wheels Within Wheels." Mrs. John R. Nichols presided at all sessions in the absence of Mrs. George M. Vial, president.

Wisconsin Golden Jubilee

The fiftieth annual meeting of the Wisconsin Branch at Madison took the form of a golden jubilee celebration. The auditorium of First Congregational Church, of Madison, seating 1,000, was comfortably filled at all general sessions. The jubilee

banquet, at tables decorated with gilt streamers that radiated from golden baskets filled with flowers, was a festive and rather elaborate occasion.

Perhaps the most dramatic service was the anniversary program Wednesday afternoon, presided over by Mrs. E. J. Hughes, Branch president. Miss Lucy Walker, honorary president, and four others gave reminiscences of the early days of the Branch. To close the program, "The View from Jubilee Hill" was described by three outside speakers: Miss Ruth Van Kirk, of Peking, who gave a forward look in China; Miss Isabelle McCausland, who discussed the future of Kobe College in Japan and the Building Fund Campaign for it; and Mrs. Lucius O. Lee, who presented the future of the W. B. M. I. as a whole, and its relation to the proposed merger of the Congregational societies.

Minnesota and Nebraska Meetings

Miss Isabelle McCausland and Mrs. Lucius O. Lee attended the annual meetings at Lake City, Minn., and at Fremont, Neb. At both the Kobe campaign was a focus for enthusiasm, and the pros and cons of the merger were seriously considered. The Minnesota Branch meeting was held in conjunction with that of the Woman's Home Missionary Union, joint sessions opening and closing the program, while separate sessions of the two organizations alternated during the remainder of the time. The Nebraska meeting was held in connection with the annual meeting of the Congregational state conference, the W. B. M. I. being given one afternoon for program and certain other periods for business meetings.

Glimpses of the Oklahoma, Kansas, Indiana, and Dakota meetings may be presented in a later issue.

Olivet Student Meeting

"The Challenging Hour to Youth" was presented by Miss Mary D. Uline, home secretary of the W. B. M. I., at a meeting of Michigan students held at Olivet College May 1. "Your coming has been such an illumination of the all-the-way-aroundness and all-the-world-aroundness of missions," writes an attendant at the meeting. "The girls say they wish the boys could have heard the 'Challenge,' so I am telling the girls that they are responsible for passing it on. So many interests are pressing upon women nowadays that we often have to be very guarded, lest this great work fall into the background."

Miss Barrows' Funeral

We pass on to all friends of W. B. M. I. work this glimpse, in a letter from Miss Gertrude Cozad, of the funeral of Miss Martha Barrows. The death of Miss Barrows in Claremont, Cal., three and a half months after her return from nearly a half century of devoted service in Japan, was commented upon in the May issue of *The Missionary Herald.*

"The funeral, here at the home she had loved for these few years, was just as she would have liked to have it," writes Miss Cozad. "She, who was so dainty in all her ways, looked lovely in the beautiful gray casket, the plum-colored gown, the gift of a dear friend, the flowers, the sunshine. Dr. Rowland, so long pastor of our mission church, officiated. The church quartet sang 'Nearer, My God, to Thee,' the song she had loved during the days when she was half conscious. A Japanese quartet sang very sweetly 'For All the Saints,' and Mr. Komoro offered prayer. There were present about thirty people whom she had known in Japan, and fifty more from Claremont. The following day Dr. and Mrs. Rowland, Mary Barrows, Charles Barton (her nephew), Aiji Takeuchi, and I drove to San Diego, 140 miles, to lay her beside her dear sister, Mary Barton, so that the desire of many years was fulfilled. It is a lovely spot in the Mount Hope Cemetery, and the two graves, overshadowed by a majestic palm tree, form a beautiful picture in my mind."

Do Your Study Book Shopping Early

Now is the time to buy and peruse the interdenominational mission study books for the year 1925–1926, and the W. B. M. I. urges all its constituents to get in their orders to our secretary of literature as early as possible. Leaders will need to seek inspiration and knowledge during the summer months if they are to think clearly through their work for the approaching autumn, and to see it bear fruit in understanding, sympathy, and action.

The W. B. M. I. has from the beginning conceived and founded its work in prayer, and believes that a deepening of the devotional life of the Congregational women of the Interior is essential if our missionary work is to be carried safely through this period of crisis, transition, and upheaval. We are therefore particularly glad to recommend Mrs. Helen Barrett Montgomery's book on "PRAYER AND MISSIONS" as an enthralling witness to the power of faith. No one who has ever felt the magnetism of Mrs. Montgomery's personality, whether through her writings or her speeches, will care to neglect this book. We suggest its use for devotional hours particularly, and urge that especial study be put upon the first three chapters. Auxiliaries holding summer meetings might concentrate upon this book during that period; and will then be ready for the study of Latin America in the fall. For Summer Schools of Missions and all special discussion groups with missionary purpose, this book will be helpful in quickening inspiration.

From this book to the study of the reviving influence of missions upon the spiritual life of Latin America, as presented in Dr. Webster E. Browning's most informing survey, "NEW DAYS IN LATIN AMERICA," is an easy and natural transition. Dr. Browning has given thirty years to study and travel among our southern neighbors, and is a thorough scholar and an authority upon his subject. The woman who puts her mind upon the study of his book will find herself better equipped to understand, not only South America and its missions,

but a number of the major problems which beset our complicated age the world over.

No less friendly and understanding, but somewhat lighter in tone, is the young people's book, "LOOKING AHEAD WITH LATIN AMERICA," by Stanley High. It will be in stock by the time this is published, and will probably be preferred by a number of women's societies. Although the W. B. M. I. has no work in Latin America outside Mexico, it recommends the study of these books as a step in understanding the world-wide Christian movement.

For young people and older children in Daily Vacation Bible Schools, Church Schools, and special groups, Katherine Scherer Cronk's delightful and gallant company of "BRAVE ADVENTURERS" makes an attractive study. It alternates with the reprint of "THE LAND OF THE GOLDEN MAN," by Anita B. Ferris, as the text-book for juniors. Both might be combined by using the former now in summer classes and the latter in the fall and winter. A pretty booklet of "PRAYERS FOR LITTLE CHILDREN," beautifully prepared by Lucy W. Peabody and illustrated by Marjorie Woodbury, is a charming thing for very tiny mission students, and costs only 25 cents. For further information the reader is referred to the joint advertisement of the Woman's Boards.

Woman's Board of Missions for the Pacific

A New Conference of Missions

It is to be held upon the beautiful Mills College Campus, in the suburbs of Oakland, Cal., June 20–27, and is for women's societies, and particularly for those of young women. There will be Mission Study groups, Bible Study, Vesper hours, great addresses, fine comradeship, and a variety of sports. There are new names on the program; but also many of the old names we love: Mrs. Lena Leonard Fisher, Mrs. Jeanette Wallace Emrich, Mrs. Edward Evemeyer, and Dr. Aurelia Henry Reinhardt.

It is put on by the same interdenominational committee that arranges the Federate School at Mount Hermon, July 4–11.

Mrs. Peck at Lintsing

In spite of rough roads early in the month of March, Mrs. A. P. Peck joined Dr. Alma Cooke as she returned from her trip south to Canton and the Philippines, and went from Tehsien by auto bus to Lintsing. Although only three precious days could be devoted to the city, but receptions, teas, sight-seeing, and visits to the schools and to the hospital did not prevent many heart-to-heart talks and a tender, helpful meeting with the nurses. Dr. Lois Pendleton (I.), of Tehsien, was booked to sail from Shanghai, on the *Taiyo Maru*, May 17, on furlough; but Dr. Cooke cannot leave her post before next winter, as there is no one to take her place at Lintsing.

MISSION NEWS

Graduates from all departments of Doshisha this year numbered about 500.

On March 15 Okaido Church, in Matsuyama, Japan, received into membership, on confession of faith, thirty-four persons—eleven night-school students, one teacher, and twenty-two students from the Girls' High School.

Miss Alice P. Adams (B.), of Okayama, writes that Japanese official grants for her settlement work have increased. The Province gave this year $600, and the Home Department of the Government $400. In both cases this is one hundred dollars more than last year. To these grants the Imperial Household added $250.

With reference to the general educational situation in Turkey, we clip the following from the *News Bulletin*, sent out from Bible House, Constantinople, dated March 26: "According to the New School Laws published at Angora, each school is allowed to carry on work in two languages of instruction, one of which must be Turkish. Thus: an American school may use English and Turkish; a Greek school, Greek and Turkish; an Armenian school, Armenian and Turkish, etc. The European languages, English, French, German, and Italian, may also be taught as languages, but not Armenian or Greek in foreign schools. A special exception has been made for the two colleges at Constantinople, allowing them to teach Bulgarian; while as a compensation, the Bulgarian students must learn Turkish."

From Sofia, Bulgaria, we learn of the grant, by the National Assembly, of lumber to the amount of $1,095, for use in the construction of the new Community House which is now under way.

An interesting social gathering was held March 17 at the American Girls' Boarding School, Salonica, when Christian workers connected with the American Board and affiliated organizations came together to welcome a visiting associate, Rev. C. T. Riggs, of Constantinople. Some sixty-one guests were present —Americans, Greeks, and Armenians. Nineteen came from the Girls' Boarding School, representing a student enrollment of over three hundred. Ten were present from Anatolia College, with its student roll of 160. Nine came from the hospital—two doctors and seven

nurses, one a graduate nurse, now doing visiting work in a refugee village. Three pastors and one evangelist were present, two of whom had come from a considerable distance; these pastors represented a constituency of over 2,000 souls. Two Bible colporteurs of the American Bible Society, and one from the Scottish Society, were there. The two out-station schools were represented by four teachers. Two refugee schools sent their six teachers. The Agricultural School sent in one teacher, and would have sent more if the weather had not been so inclement.

After a half hour of social intercourse Mr. Riggs was introduced, and spoke on the subject, "The Joy of the Lord is Your Strength." Salonica friends were very grateful to their guest for coming to the city, in spite of strikes and forbidding weather, on his way from Athens to Constantinople.

Union meetings were held during the Week of Prayer this year in Prague, Czechoslovakia. Rev. F. Urbonek writes, "Each denomination had its own evening, but the union meeting was held in the large hall of the Methodists'," where Presbyterians, Baptists, Moravians, churches of Jednota Ceskobratrska (Congregational in polity), and members of the Czechoslovak National Church, as well as the Methodists, all gathered for prayer. The large hall was by no means roomy enough for the crowds who came. Preachers of each denomination emphasized one theme —Jesus Christ, the bond of union— and the many brief, concise prayers were followed by hearty Amens. Mr. Urbonek believes that these meetings denote the beginning of a revival, and says that the longing for a spiritual awakening is felt on all sides.

The son of the Governor of Constantinople, a boy under twelve, was enrolled in March as a pupil of our Gedik Pasha School. That shows better than pages of reports how much prestige our American mission schools have! Recently the school held a parents' meeting, at which Dr. Wilson Dodd and a Turkish doctor, whose small son is in school, gave advice to the parents on the health of their children and explained the school's recreation program. The children illustrated by doing first-aid work, games, marching, and folk dancing. There were about two hundred guests, among them a police official, who took special pains to go to Miss Ethel Putney (B.) afterwards to say that he was very thankful to have been present and to congratulate her on the fine program.

The Angora Cabinet has voted to grant licenses to doctors from England, France, Italy, and America, who were in Turkey on or before January, 1923—that is, before the Lausanne Conference. This was a decision of the former Cabinet sustained by the new Cabinet.

Mazatlan, Mexico, is establishing new records in Sunday School attendance and in contributions this spring. Other places along the line are also sending encouraging reports.

"In the medical field of our Cagayan Hospital is the largest and densest population in Mindanao, with the largest mortality rate," says Dr. Floyd Smith in his latest report. "Over 95 per cent of the fatal cases die without medical attention. Malaria, tuberculosis, dysentery, infestation with hookworm and other parasites, and beri-beri, constitute a formidable array of diseases. Surgical cases are few, but interesting. This line will undoubtedly develop rapidly, as the people are losing their fear of surgery. A recent case of cancer of the tongue, with removal of half of that organ, brought such a crowd of visitors and sight-seers, that it was necessary to send them away." The total number of treatments in 1924 was 13,080. In-patients numbered 740.

The people at Madras have had a hard time naming a new baby—that is the Teachers' Training College, opened two years ago, in connection with the Woman's Union College. Some objections were raised to the first name proposed, which was St. Christopher's, and now it is agreed that the English name shall be Women's Christian Training College, and the Indian name—*Vanitha Gurukulam*, meaning Women Teachers' Home.

Ahmednagar Hospital has just received an unexpected and much appreciated gift from the father of the superintendent of nurses, Marion Holland (B.). Upon hearing through his daughter that the hospital has acquired a herd of goats and milk buffaloes, and could arrange pasturage for them on its own compound if only there were money enough to build a secure fence, Mr. Holland promptly cabled $200 to meet this need. Milk is so expensive in Ahmednagar that our Hospital for Women and Children has not been able to supply it in abundance to the patients in the children's wards. Now that the hospital has its own dairy supply, it will have the great luxury of fresh milk for the babies, who are so often pitifully under-nourished.

Concluded on page 306

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MISSION NEWS

Concluded from page 305

Inanda Seminary, Natal, South Africa, reports an enrollment of 165 pupils—thirty-five more than last year. If the big school farm is to feed such a large number, it requires a trained farm manager, and Miss Walbridge (B.) writes that one has been secured—the son of an old Inanda girl, who was a pupil of Mrs. Edwards.

Here are a few of the statistics for 1924 from the Williams-Porter Hospital, Tehsien, China, Drs. Francis F. and Emma B. Tucker and Dr. Lois Pendleton, American physicians: Inpatients, 922; major operations, 309; minor operations, 1,282; dispensary patients, 14,875; prescriptions filled, 5,927.

This is the only hospital for 2,000,000 people. About half the inpatients, annually, are women and children. An important part of the hospital is the Training School for nurses—registered with the Nurses' Association of China and following the curriculum laid down by that body.

Health campaigns, even in the ten outstations some distance from Tehsien, are carried on by the doctors and nurses of the Williams-Porter Hospital. A ten-day "dispensary" was held a short time ago in Sangyuan, a large tent serving as headquarters. Many patients were seen and many people reached by talks, literature, and stereopticon lectures.

The Kienning Church, Shaowu Mission, Fukien, China, under Mr. George W. Shepherd's leadership, decided to furnish wholesome entertainment for the public during the New Year Vacation. On two evenings they put on a lantern parade, in which more than a hundred lanterns were carried; some with texts on them, some representing vases of flowers, national flags, and other things of beauty. On another evening the schoolboys home for vacation gave a dramatization of "The King of the Golden River," and other short plays. Every forenoon a meeting was held in the church, where different speakers gave something good to listen to—a health talk, a funny story with a moral, an evangelistic talk. The *Shaowu Bulletin* says: "No wonder the Chinese gamble; they have so little else to take up their minds and time during their feast days. The church people filled a real need."

A larger percentage of students entering the Girls' School, Ingtai, finish their course than formerly; a larger number go on to further study; and the average age of the graduate is younger. The new building given by the Michigan Branch in honor of Mrs. Dwight Goddard is nearing completion and will provide for the lower grades.

A recent survey of the members of the Woman's Bible School, in Fenchow, Shansi, China, shows that the group of women in the school this year have given birth to eighty-one children, of whom only thirty-one are living. Ten of the women had lost all of their children. One could hardly bring herself to study hygiene as it is being taught in the school, because, as she said, had she known those things earlier, she might not have lost her five children. Miss Grace McConnaughey, who founded the school in 1913, is acting as principal this year, during the furlough of Miss Cora Watson.

The students of the Oberlin-Shansi Memorial schools at Taiku, China, are eager to extend help to their fellow countrymen, who are suffering from flood and famine. They gave an entertainment which brought in $100, gold, for relief in flooded Chihli in the east and drought-stricken Shensi in the west. At the end of the winter term they petitioned to have the review and examination period compressed, so that their food supply would last until the end of the term. The school has three boarding groups, managed by the boys; the oldest bunch bought hardly any meat during the whole semester, in order that their board money might last as long as possible.

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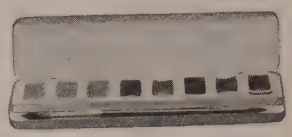

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MISSIONARY PERSONALIA

For fifty-seven years Miss Mary Andrews (B.) has been in North China. She is one of the first seven sent out by the Woman's Board of Missions in 1868, soon after its organization. The larger part of

MISS ANDREWS

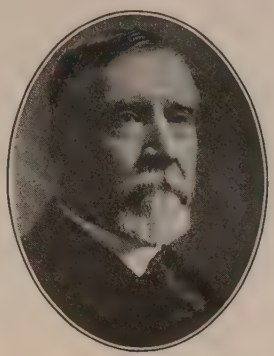
her missionary life has been spent at Tunghsien, formerly known as Tungchow. There she started the first girls' school, organized station classes, and taught Bible to men as well as to women. Now Tunghsien Station has just opened a new building for women's work as a memorial to Miss Andrews, made possible by gifts from friends of hers and her sisters, and a grant from the Woman's Board of Missions. This will provide a long-needed place to hold station classes and house the women brought from the country field for six or eight weeks of intensive training. The dormitory rooms accommodate twenty-four. We are glad that Miss Andrews can enjoy this "memorial" while she still lives, and can sometimes come from Paotingfu, where she now makes her home with Miss Chapin, to visit the new women's court, with its gray brick walls, green woodwork, and pretty moon gate at the entrance.

Miss Helen Gallagher (I.), of Fenchow, who was so seriously ill during the winter with infantile paralysis, has completely recovered and returned to Fenchow, "keen for the time when she can get back into the normal swing of things."

Rev. Howard C. Champe, of Guadalajara, Mexico, made a tour of his field in March. He was away from home seventeen days, held a service practically every night, found the native pastors doing a wonderful work, while the interest and the opportunities in each place were most encouraging.

Miss Julia Wagner (P.), of El Pacifico School, Mazatlan, Mexico, reports an enrollment of seventy-seven pupils, who are doing splendid work. Some additions have been made to the school's meagre equipment, including thirty-five good books in Spanish—largely text-books—to the school library. El Pacifico is coöperating with the city schools in various ways, and finds its cooperation not only welcomed, but encouraged. The mission school children have been invited to share in the city school programs for patriotic celebrations, and Miss Wagner was preparing a Red Cross drill to be given on May 5, a Mexican holiday. Miss Wagner has called upon the families of the many children in her school, and met with such a welcome that she longs to be able to devote more time to such contacts. Another teacher is eagerly awaited at Mazatlan, and it is hoped that she will have had sufficient musical training to enable her to lead in vocal and chorus work, and to play the piano.

Dr. William W. Peet, who is retiring from the work at Constantinople, and who will soon be in America, has received many expressions of appreciation from people in high authority in Constantinople and other parts of Turkey. He recently received from the Armenian Patriarch a letter that beautifully stated the high regard of the Gre-



DR. PEET

gorian Church for him and for the work which he has represented. At a reception in honor of Dr. Peet, tendered by Admiral and Mrs. Bristol at the American Embassy, he was presented with a beautifully engraved silver tray as a token of the affection and honor of the American community in the city.

It will not be possible to secure permission even to see these many letters of appreciation, medals, decorations, and the like, that Dr. Peet has received throughout a remarkable life at the center of things in the Near East. Perhaps we may be able to coax something out of him for future issues of the *Herald*, but we are not over sanguine. Suffice it to say, as his colleague, Mr. Goodsell, remarks, "Dr. Peet's whole life has been a venture of faith and brotherhood."

Miss Bertha Morley (B.), who has been suffering from a severe attack of grippe, with complications, is starting a little early for her regular furlough for health reasons. She hoped to leave Merzifoun about the middle of May.

Continued on page 309

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SO OUR MISSIONARIES WRITE

Concluded from page 298

Dean Lyman V. Cady of Shantung Christian University, Tsinan

"We have definitely set ourselves to make the field of the country community, especially the rural church, our prime concern, and to shape our training and investigation to that end. Accordingly, we are drawing up plans for the development of the Departments of the Rural Church and Religious Education, two phases of training which we feel are most intimately interrelated. We are most happy in having a thoroughly trained Chinese on the staff—Mr. S. C. Lo, who has this problem of the country church most deeply on his heart, and who is anxious to give his entire time to that Department.

"We expect to secure a trained Chinese agriculturist in connection with this Department, perhaps sending one of our own graduates for training, in order to have the simpler principles of agriculture and rural coöperation taught in our own school. The ministry to simple folk must be essentially a teaching ministry, and where large areas are to be reached leaders must themselves be able to teach others, who in turn will become teachers of the village people.

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Miss Elizabeth S. Webb (I.), Beirut

"There are about ten thousand Armenians crowded into dreadfully cramped quarters in the refugee camp on the outskirts of Beirut. They are showing wonderful thrift under most adverse circumstances.

"The Near East Relief are obliged to send out their older girls, and there are some to whom a year or two more of study would make all the difference in the world. They have just closed the boarding department of a large Industrial, still giving them enough work to keep them from starving, but throwing the responsibility for housing and caring for the girls on the communities to which they belong.

"I wish you could have seen the faces of two of these girls today when I told them I would give them a chance to study for the rest of the school year. It is not given to one to see such joy many times in a lifetime. They have a fair start in English, and by studying this half year they can probably get enough more to enable them to find work in an American or English home. My helping these girls was made possible by a recent gift of $100."

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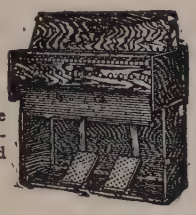

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MISSIONARY PERSONALIA

Continued from page 307

Rev. F. W. MacCallum, D.D., in charge of the publication department of the Turkey Mission and a member of the staff of the Constantinople School of Religion, has been chosen president of the Constantinople Christian Workers' Union for the coming year. Mr. M. L. Rowntree, also connected with the school, has been made Treasurer of the Union.

We are glad to learn that Dr. Charlotte D. DeForest (I.), president of Kobe College, who was recently obliged to undergo an operation for appendicitis, is now making steady progress toward recovery.

When Dr. Ruth Hume (B.), of the American Hospital for Women and Children, in Ahmednagar, India, was home on furlough, Wellesley College presented her with a Ford automobile for use in connection with her work in India. Dr. Hume promptly named the car "Ellen Fitz,"

"Dr. Ruth"

in honor of President Pendleton, of the college, while the garage in 'Nagar is known as "the President's House." The following are some occasions when Dr. Hume found her Ford worthwhile: One day word came from one of the villages where the Marathi Mission is working that the doctor was desperately ill. Two years ago it would have taken all day to reach this man. "Dr. Ruth" made the trip, ministered to the doctor, and returned within four hours. Another time, a telegram came from Mr. Felt, in the Poona District, stating that diphtheria had broken out in our mission school at Sirur, thirty miles away. "Dr. Ruth" went at once, treated the throats of forty pupils, and was back in six hours. "All these trips have been made possible by the Ford; and many times when we are tired, a short trip in the car rests us, and renews energy for our work."

Dr. Ellen Shmotin (B.), the Russian physician at Madura Hospital, has devoted herself especially to the maternity ward, which has had 368 cases more than in any previous

Concluded on page 310

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MISSIONARY PERSONALIA

Concluded from page 309

year. Of these no less than ninety-eight were abnormal cases. She reports that Vellore Medical School has asked our Women's Hospital at Madura to take one or more of its graduates as internes for a year.

A cable has come announcing the death of Mrs. Adelaide Fairbank Wright's youngest child, a baby of about nine months. Mrs. Wright's husband is now President of the Union Training School at Ahmednagar, so they are closely connected with our missionary circle there.

Mrs. Alice Browne Frame (B.), Dean of Yenching College, Peking, is coming home for the summer, arriving in Vancouver about May 18. She will be able to attend the twenty-fifth reunion of her class at Mount Holyoke College.

During his year of furlough, now drawing to a close, Rev. Frank J. Rawlinson has studied as a Fellow at Columbia; has given a course of lectures at Union Theological Seminary on "The Developing Christian Movement in China"; has given courses of lectures in the Theological Department of Vanderbilt University and to the Canadian School of Missions at Toronto; has addressed various conferences, including a Student Volunteer conference and a conference of international students; and has written articles for the *Missionary Review of the World, The Student Volunteer Bulletin,* and *The Christian Century.* This account of his wide interests in America gives added weight to his judgment of matters in China as expressed editorially in the May *Herald.*

Rev. and Mrs. George A. Wilder, who went out to Africa in 1880, have just returned to this country. Dr. Wilder was born in Natal, his father a missionary of the Board, Rev. Hyman A. Wilder, who labored in Africa for twenty-eight years. These veterans went into Rhodesia on an oxcart, and "into a place of primeval forests, and natives who approached us with spears. We came out in an automobile from a country of tilled lands and from a community with six churches and six hundred church members."

Rev. Frank Cary is at present acting-pastor of the church at Otaru, Japan. "The joys and anxieties of a pastorate in a foreign tongue," he writes, "are not easily described. It is a comfort to see progress, to see folks want to take a stand for the things of the Kingdom, and to feel that in case of trouble many will turn to me for help."

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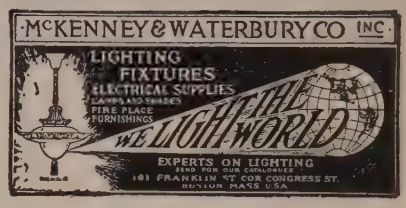

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THE CHRONICLE

Births

March 20. In Kobe, Japan, to Mr. and Mrs. Harold W. Hackett, a son, David Powell.

April 5. In Philippopolis, Bulgaria, to Rev. and Mrs. William C. Cooper, a daughter, Margaret.

Arrivals on the Field

March 4. In Kobe, Japan, Rev. Marion E. Hall, returning to the mission after a few months in America.

March 28. In Athens, Greece, Miss Minnie B. Mills, returning to the American Junior College for Girls, in Athens.

Arrivals in this Country

April 18. In New York, N. Y., Miss Christiana Hodgdon, of Uduvil, Ceylon.

April 27. In New York, Rev. and Mrs. Wilbur S. Deming, of Ahmednagar, India.

Sailings for the Field

May 2. From San Francisco, Miss Anna Isabel Fox, for Cagayan, Mindanao, P. I., returning to the Philippine Mission.

May 6. From New York, Rev. and Mrs. George B. Cowles, of Umzumbe, South Africa Mission, for Southampton, where they will connect with steamer for Durban, on their way to rejoin the mission.

June 2. From Los Angeles, Cal., Mrs. C. Burnell Olds, returning to the Japan Mission.

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